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NOTICES BY MR. SMITH OF THE BEDAWEE TRIBES OF ARABS.

In the last volume, at page 237, it was mentioned that Mr. Smith, in company with the Rev. Professor Robinson, of the New-York Theological Seminary, was contemplating a tour among the Arab tribes of the desert, and in the vicinity of Mount Sinai. The journey was performed during the spring and summer of last year; and the following brief account of the observations made while traversing those parts has been forwarded by Mr. Smith. It is understood that Dr. Robinson, after he shall have returned to the United States, contemplates giving to the public a full account of this highly interesting tour.

Countries of the Bedaween Tribes—Peninsula of Sinai.

The regions inhabited by Bedaweens, over which our inquiries extended, may be divided into four:—

1. *The peninsula of Mount Sinai*, bounded on two sides by the two gulfs of Suez and Akabah, into which the extremity of the Red Sea is here divided; and on the northern side by an unbroken mountain ridge that extends from the neighborhood of Suez to the neighborhood of Akabah.

2. *The desert of Teek*, extending, in its widest sense, from the mountain ridge above mentioned, northward to the borders of Palestine; and from the Mediterranean on the west, to the valley of the Arabah on the east, forming an elevated table land.

3. *The mountains west of the Arabah*, extending from the parallel of the southern extremity of the Dead Sea, on the

north, to the shores of the Red Sea, west of the gulf of Akabah, on the south.

4. *The valley of the Jordan*, from the mouth of that river to its source.

A geographical description of these regions would not here be in place. I shall limit myself to their Bedaween inhabitants, and to such facts respecting them, as have a bearing upon missionary inquiries.

I. The peninsula of Mount Sinai we traversed from one extremity to the other, entering it at Suez and proceeding, first to Mount Sinai, and then to Akabah. Toor is the only inhabited town in this whole region, and out of the one hundred families which it contains, eighty are Bedaweens, the remaining twenty being, in about equal proportions, Christians of the Greek church and common citizen Moslems. All the other inhabitants of Sinai are nomads, dwelling in tents. The Bedaweens consist of three leading tribes, viz. the Samalihah, the Aleikat, and the Muzeiny: the first of which are divided into the Awarimeh, the Dhuheiry, and the Kurrashy, and the last contains the large family of Saedeeyeh, or Aulad Saeed, which are the most known to travelers in that region. The Muzeiny, though now more numerous than the Aleikat, are later settlers in this region, and are still regarded by the Samalihah as intruders. There are also some minor tribes, allies of those above mentioned, consisting generally of only a few families, with whose names I will not trouble you. All these Bedaweens are called by the general name of Tawarah, the plural of Taory, which is an appellation derived from Toor. We obtained hardly any data from which to estimate their numbers, but my opinion is, that, including the Jebeleeyeh yet to be mentioned, they cannot be more than four thousand,

and probably they fall considerably short of that.

Small as is this number, it is apparently as much as the country can sustain. In our whole journey through it we saw but one tract of naturally arable soil, a few rods square; and our guides assured us it was the only one that existed. A running stream we saw nowhere. Rains are, at times at least, so unfrequent, that for two years before we were there, there had been but two showers to water the earth. We actually saw no grass but in one place, and then it covered a plat only a few feet square. Hence no cattle are kept by the Bedaweens, except such as are made to subsist upon the saline and bitter herbs that grow in the wadies, almost without moisture, viz. camels, sheep, and goats, with a very few donkeys. Natural sources of water are to be found in a few places, but they are nitrous and incapable of giving fertility even to their immediate margins, being more like "nature's ulcers," than like living fountains. It was only around the summits of Sinai, that we found pure water. There springs are numerous, but so very small, that only little nooks are watered by them, where the Bedaweens have a few date and pear trees, and small vegetable gardens. In such a country, how can men subsist? The Bedaween mode of life seems the only one that is practicable; and even in this way subsistence is not always to be had. Many had left the country when we were there, to search for pasturage, and even on the borders of Palestine we found Tawarah Arabs. Camels had died in great numbers from mere hunger; and even of those that we hired, two died on the way, because they had not enough to eat. Inhabiting such a country, you would not expect a Tawarah to be rich. They are far from it and are generally very poor. The head sheik, who is the richest of them, has not more than four hundred camels, and the common people often not more than one, or even only a share in one. Such is the peninsula of Sinai, and such the pinching poverty and state approaching to starvation of the few wandering nomads who inhabit it; and all the southern part of the desert of Teeh is no better, but rather worse. Reflect now upon the greatness of that miracle which once sustained for so long a time, in these same regions, not far from two millions of people! Actual inspection alone can rightly impress one with its greatness.

Favorable Regard for Christianity, and Reasons for it.

Such a state of poverty and dependence gives to the Tawarah Arabs a peculiar mildness and submissiveness of character, which is increased by their having been made to bow before the iron rod of the present ruler of Egypt. They had formerly the monopoly of transporting goods from Suez to Cairo, and also received a tribute for the safe conduct of the caravan of pilgrims from Ajrood to Nukhl on the road to Mecca. Not many years ago, the merchants of Suez, having begun to give their goods to other Arabs to carry, the Tawarah, to revenge themselves for such an infringement of their rights, robbed a large caravan of coffee. The consequence was that Mohammed Aly marched his troops into the heart of their mountains, subdued them in a pitched battle, deprived them of the monopoly for which they were contending, and ceased thenceforward to give them the tribute for the safe conduct of the pilgrims. By losing at once two such important sources of income, almost necessary to their existence, and being made sensible of their weakness in arms, they were effectually and permanently humbled.

In such a subdued and dependent state, the Moslem mind is far more accessible to the preacher of the gospel, than when puffed up, not only by the haughtiness which the religion of the false prophet in its very nature inspires, but also with a feeling of national and personal pride. But another cause, having more distinctly a specific tendency to wear off prejudice against Christianity, has been operating upon the character of the Tawarah. In former times, the monks of Mount Sinai, cut off from every other means of protection, found their only way to shield themselves against the depredations of their Bedaween neighbors, was to have protectors among these very Bedaweens themselves. Such protectors certain branches of the Tawarah tribes became, in consideration of receiving food, clothing, and money, in certain rations, together with the exclusive right of carrying pilgrims to and from the convent, as a compensation. In time these protectors amounted to much the largest part of the inhabitants of the peninsula, as is now the case, and what was at first an arrangement, sought by the monks for their own safety, became at last of much greater necessity to the protectors than

to the protected. So that now the Arabs stand in more need of the bread of the convent, than the monks do of their protection. Of this the monks are beginning to make them sensible by diminishing their contributions. Still every one who comes to the convent is supplied with bread, and all who are in Cairo receive daily rations of two small loaves and a dish of cooked food; and they have the right of taking all travelers and pilgrims from the convent. This connection with the convent, and with travelers, tends to wear off prejudice in two ways. Such frequent contact with Christians occasions personal acquaintances to be formed; and although the Christians whom they meet with are not always the best specimens of Christians, yet the general effect of extended acquaintance, that of enlarging one's friendly regards beyond his little circle of daily associates, is nevertheless produced. And then the substantial benefits they derive from the monks makes them regard them as benefactors. They declare that were it not for the convent, they could not longer inhabit their country. They consider it an invaluable treasure, and actually have a great veneration for it. Their veneration extends to the monks, whom they regard as the favorites of heaven, sincerely believing that by reading a certain book they have the power of causing the rain to descend. A more earnest request I never received, than was urged by the sheik of our party, that we would induce the monks to make the proper use of this book; and, as we approached the convent, on coming from Cairo, he besought us, even with tears, to open a certain window, which the monks knew of, in the ruined church on the top of Sinai, and which, if opened, was sure to bring rain. In a word, in all our intercourse with the Tawarah, we discovered hardly any of that prejudice against Christianity which is so characteristic a trait of Mohammedanism: and I found a freedom in conversing with them on religious topics, which I have not often experienced in intercourse with any other followers of the Arabian prophet.

Other remarks which are applicable to the Bedaweens generally, as well as to the Tawarah, I shall reserve to the close of my communication.

Origin and Condition of the Jebeleeyeh.

One other class of people, inhabiting the region of Sinai, and still more accessible to christian influence than the

Bedaweens, remain to be treated of. They have already been mentioned, and are called Jebeleeyeh, (i. e. mountaineers.) Their history, as given us by the superior of the convent, is as follows:—When the emperor Justinian founded the convent, he sent hither two hundred Wallachians, and ordered the governor of Egypt to send as many more Egyptians to be its serfs. Their descendants, as Mohammedanism spread, and the Arabs took possession of the country, were gradually led by oppression and fear, to renounce Christianity. The last Christian among them died some forty years ago. Now they have the religion, the costume, the language, and the manners of their Bedaween neighbors, but are still the serfs of the convent. Its power over them is unlimited, to execute, to sell, or to dispose of them in any other way it pleases. Five black loaves, about the size of one's fist, doled out every other day by the convent, is the allowance for a man, a smaller portion for a woman, and only one or two loaves for a child. When they labor for the convent, they are paid also in bread. The thorny, bitter herbs of the mountain, furnish the remainder of their food, and these having failed the last year, they were, many of them, the most pitiable objects I ever saw. Clothed in rags, or entirely naked, and reduced to actual starvation, they were little more than walking skeletons. Some dozens of them gathered around the door of the convent as we left, and it was an enviable luxury to distribute among them even a small contribution for the supply of their pinching necessities. I asked the superior if he knew their whole number. He confessed his ignorance, but estimated it at 1,500 or 2,000, which in my opinion is far too high. I inquired if they never thought of converting them back to Christianity, and he said that within the last few years, two had been baptised, who still remained firm adherents to the christian faith. The others, and the Bedaweens also, he assured me, instead of being offended at this step, would all of them gladly follow the example, if they could thereby secure to themselves a subsistence.

Were this convent a missionary establishment, maintaining its present relations towards the surrounding people, as far as those relations could be sustained consistent with christian principles, how many advantages would it have, for diffusing among them the saving knowledge of the gospel, with all the temporal blessings that follow in its train! But as it

is, nothing is done for their spiritual benefit. On the contrary, its very serfs have been suffered to embrace Mohammedanism, which might doubtless have been prevented by proper instruction and care. The convent is neither a missionary establishment, nor would it, there is great reason to fear, favor missions. Should it oppose, it has influence enough to break up any missionary establishment which might be commenced here. Were it not for this, and should it be resolved to attempt missionary labors among the Bedaweens, Mount Sinai, according to my present knowledge, would be the place where I should recommend the first attempt to be made.

Desert of Teeh, and the Tribes occupying it.

II. The desert of Teeh, we traversed on our way from Akabah to Jerusalem, in its whole length from south to north, until we reached the borders of Palestine at Beersheba. These borders are now not distinctly marked, the whole of the territory of Simeon, and much of the south of Judah, being now Bedaween ground. Classing the tribes that pitch here with those that roam in the Teeh proper, the following will be a tolerably complete list of their tribes, viz. the Haiwat, Teigahah, Terabeen, Azaziweh, Saedeeyeh, Dhullam, Jehaleen, Kudeirat, Suwararikeh, and Jebarat. A few more names might be added, but as they represent minor tribes of only a few families, I will save you the trouble of decyphering them. The whole desert is inhabited by them, but only in proportion to the pasturage it affords, and the water to be found in it: so that the southern part is but thinly peopled. Here, for five days journey, we found no stream, nor well, nor spring of any kind, nor any soil for cultivation, or grass for the pasturage of cattle. It was mostly an elevated table land, covered with coarse pebbles and loose sand, and our camels subsisted upon a few herbs, quenching their thirst even from a puddle of rain water from which we also filled our water skins. In all this region the Arabs neither sow, nor have any horned cattle or horses. As we advanced northward, we began to find wells of water at long intervals, a light soil occasionally appeared in the bottom of the valleys, and a few solitary spears of grass peered up among the stones; until we reached the region in which the patriarchs pastured their flocks, where the pure water of the wells of Beersheba

quenched our thirst, hills and valleys were every where covered with grass, and many fields of grain, the work of Bedaween ploughmen, were waving in the breeze. The Bedaweens of this region are rich in cattle and horses; and the possession of the latter animal makes them formidable to their enemies. For the camel, possessing all the timidity of the sheep, is good for nothing in battle, except for flight.

All these several tribes have distinct regions or districts, in which they pitch; but in these they pretend to no exclusive right to the soil or pasture. The soil, they say, belongs to God; and wherever another friendly tribe may choose to pasture, it meets with no interference. Hence now, as in some former times, when drought pinches the inhabitants of the more arid parts of the desert, they migrate for pasturage and hover around the borders of Palestine, or the banks of the Nile. We encountered several companies from the great eastern desert, taking these two directions.

All the tribes above mentioned are at peace with each other, and some of them are united by leagues offensive and defensive; or as one of our guides expressed it in rhythmical Arabic, "They are sworn to be friends while water is found in the ocean, and no hair grows in the palm of the hand." This good understanding among themselves renders their country safe to travelers, for whichever of them become the traveler's guides, he is in no danger of interference from the rest. Their contiguity to the Egyptian government also, both on the south and on the north, keeps them in check: and I consider their country now perfectly safe, if one only observes a few Bedaween rules, which are simple and no impediment. At any rate, we traveled the whole distance above mentioned without a guard, and encountered no danger, and were equally unmolested in crossing the same region in our way from Hebron to the mountains of Edom and back.

This safety is favorable to farther inquiries into the moral state of these Bedaween tribes, and to any effort that may be made to evangelize them. Yet there is sometimes danger from another source. These tribes are, many of them, at war with others to the east of the Arabah. They make marauding excursions among their enemies not unfrequently, and their enemies occasionally cross the Arabah and fall upon them. These foraging adventures are the delight of the Arab of the desert. We came near encountering more than one

of them in another part of our journey, and have great reason to be thankful that we did not. For the traveler who falls into their hands is sure to be robbed, and may lose his life.

We passed through the territories of seven of these tribes, but with only one of them did we have much to do. The Bedaweens are careful to pitch as rarely as possible near any traveled road, and in passing along the great routes you rarely see their tents. One of these tribes furnished us guides and camels for our excursion to Petra. It is small and poor, and not a good specimen of the general character of the Bedaweens of these parts. They were faithful in the accomplishment of their journey, and greater capacity or readiness to endure fatigue than they exhibited, we could not often desire. Having occasion once, in order to escape from danger, to travel on our camels twenty-four hours out of thirty, they walked nearly the whole distance, without once complaining either for themselves or their camels, although the latter had next to nothing to eat. But a greater disregard for truth than they exhibited, I have never found. We actually could put confidence in nothing that they said, merely upon their testimony. In instances without number, after re-questioning and cross-questioning, with all the skill I possessed, did we find their information entirely contradicted by our own observation, or by some subsequent declaration of their own. This was owing, partly to their reluctance to give information to strangers, partly to actual ignorance and very much to sheer carelessness. We found our Bedaween guides generally very reserved at first; but this reserve I was able, in every case but the present, to overcome, after two or three day's acquaintance; and even here it yielded in part, but the ignorance and carelessness remained. Indeed the Bedaweens generally, though within their own territory they know the name of every mountain and valley and almost every stone, yet at the distance of two or three days' journey, their information becomes very vague and imperfect; and with very few exceptions, the points of most interest to the traveler they care so little about, as to be brought with difficulty to any exactness of description.

As to the numbers of the Bedaweens whom I have classed under the present general division, I am unable to give you any satisfactory estimate. The information necessary for this we could have obtained only by actual intercourse

for some time with the different tribes. I satisfy myself by comparing an Arab tribe with a village of peasants, and my opinion of the tribes of these deserts is, that they will vary from the size of a small village, to that of a moderate town. I do not believe that, with perhaps two or three exceptions, they will be found to exceed this estimate.

Tribes East of the Arabah and the Elohitic Gulf.

III. The mountains east of the Arabah and of the Elohitic branch of the Red Sea, we approached at Akabah and actually entered for a short distance in our visit to Petra. They form a continued range, and are the western boundary of the great eastern desert, which in all the northern part, is a high table land. In the part of these that came under our observation, which was around the capital of the kingdom of Edom, they are watered with regular rains, and above, to a considerable extent, are arable soil, though it is much inferior in quality to that of the mountains of Judah. Indeed they are now, to some extent, cultivated; and I have a list of some ten or a dozen villages, some of them large, inhabited by peasants who till the soil. But none of these are to the south of Petra; though there are in that direction three or four encampments of peasants, dwelling in tents like nomads, yet not considered Bedaweens.

The Bedaweens of these regions, with which our inquiries made us acquainted, consist of the Kaabeneh and Hejaya, in the most northern part; two divisions of the great Haweitah tribe, one inhabiting the mountains of Edom, and subdivided into the Abu Rasheed Jazy and Alaween, and the other inhabiting the region around Muweilih, near the shore of the Red Sea; also the Ammareen, likewise in Ancient Edom, the Maareh, the Amran, and the Mesadeeyeh.

With these tribes we had more to do than could have been expected from the short excursion we made in their country. Our guides from Akabah to within a day's journey of Beersheba, were Amran. Their tribe occupies the region bordering upon Akabah to the southeast. The nature of their country may be inferred from the fact that they cultivate nothing; and, with the exception of four or five horses owned by the principal sheik, they have neither horses nor horned cattle. They are themselves respectable in numbers, and are leagued with the branch of the Haweitah, who

are their neighbors on the southeast. From these Haweitah we had guides for two days in the neighborhood of Beer-sheba. They were a part of a considerable body which we encountered all the way from Akabah, who were migrating from the region around Muweilih to the borders of Palestine for pasturage; the dearth in their own country having left them none for their camels. They were real sons of the desert, as uncultivated as their own barren wilds, strangers to every law but such conventional usages as even the ungoverned Arab acknowledges, and wild in look and character as the American Indian, and as patient under privation as the camels they rode. They were actually almost in a state of starvation, and the barley our Arabs had provided for their camels, hastily pounded, husks and all, wet with water and baked into a black loaf in the fire, was relished as a rare luxury. Yet even these rude fellows were not inaccessible to one speaking their own language, and the second day I found myself gaining their confidence and winning from them something like a feeling of complacency. Finding us curious about ancient ruins, one of them assured me that in their country, on the left of the road to Mecca, there were many, and that if I would come to Muweilih, he would conduct me to them all.

From a branch of the other division of the Haweitah, inhabiting the mountains of Edom, we had five companions for four days on our visit to Petra. They were not more civilized than the others. Encountering a small company of the peasants on the way, they actually robbed them before our eyes; and upon our remonstrating, they were much astonished, declaring that they had proceeded according to Bedaween law, and showing not the least sense of having done wrong. Still ruder specimens of Arabian wildness did we find in the neighborhood of Petra. The Maazeh, driven from their own country of Hismeh, at a distance to the east of Akabah, by the prevailing drought, they were now pasturing their flocks on these mountains. We found one man tending his flocks in company with a number of women, with not an article of clothing upon him, except a mere rag, some two or three inches broad. And yet even he had his matchlock on his shoulder, and a girdle furnished with ammunition about his loins: for you never find a Bedaween without his arms. We seemed to have got far beyond the outskirts of civilization, and I could easily have imagined

myself among the cannibals of the Indian ocean.

In the heart of mountains teeming with such barbarians, did we find ourselves, while examining the splendid ruins of ancient Petra. Such a prize as they deemed us to be, was not to be left unmolested. The morning after our arrival, they poured down upon us through the narrow glens that lead to the valley, until a little imagination might have fancied an armed Arab springing up behind every rock, and issuing from every tomb. Their actual number was about forty, all armed with match-locks and swords. Their demand was nothing less than 1,500 piastres. In coming hither, I had calculated for the worst, and was not therefore, taken by surprise. I felt no fear and exhibited none. By firmness of speech and mildness of manner, we escaped from their hands without losing a para. But it was the dread of the pasha of Egypt that saved us. We were traveling with a passport that bore his seal and they feared to touch us. And nothing shows so strikingly the extent of his power as the influence it sways over these wandering barbarians. Yet it is here but a feeble cord, easily burst asunder. Though the Bedaweens, in these mountains, all acknowledge their allegiance, the peasants to the north of Petra have been in successful rebellion for more than a year.

It was to escape from any violence, which these robbers, disappointed of their prey, might attempt under cover of night, that we effected the long march already referred to. Petra is at no time to be visited without danger. But the greatest danger is not from the Arabs to be encountered there; it is from marauding parties in the Arabah valley. Several tribes on the west and east of that valley, as has already been mentioned, are hereditary enemies; and they are often crossing and re-crossing the Arabah to fall upon each other. The very Arabs who furnished us camels to Petra, had within two months made two successful expeditions against their enemies of the Dead Sea; and we narrowly escaped one party of 500 dromedaries going eastward, and another large party coming westward, while traveling on the Arabah.

After reading the above account, you will not, I presume, expect me to recommend the speedy establishment of a mission in the mountains of Edom. Long, long, it is to be feared, will they remain under the prophetic curse.

Bedaween Tribes in the Valley of the Jordan.

IV. The valley of the Jordan, from the distance often of fifteen miles below the south end of the Dead Sea to the southern end of the lake Tiberias, is called the Ghor. Among the Arabs of the Ghor, I include three tribes on the western side of the Dead Sea, and as many more on its eastern side, both for convenience of arrangement, as well as because several of them pitch occasionally on the banks of the Jordan, and all of them on the shores of the Dead Sea. The territories of those on the west, we traversed thoroughly, and from two of them we had guides in our employ for several days. They number about 500 men, exclusive of women and children. But one of these tribes, and that the largest, have assumed so nearly the character and habits of peasants, that they are hardly acknowledged as Bedaweens by other tribes. They are all thoroughly tributary and subject to the existing government of Syria, and of course have a subdued spirit. They are easily accessible from Jerusalem or Hebron. With the tribes on the east of the Dead Sea we had no intercourse, but from what I heard of them, I judged that they were no better than their neighbors farther south, and that the present inhabitants of Moab are quite as unsubdued and uncivilized as those of Edom. A tribe of their friends from the west had occasion within two or three years to seek among them an asylum from the oppressions of government. While these guests were dwelling unarmed in the same tents with them, they actually fell upon them and robbed them of every thing, even to the outer garments of their women. This is the basest act of which, according to Bedaween law, an Arab can be guilty. The result is a deadly feud between three of the tribes east of the Dead Sea and others in the west.

Including the tribes above mentioned, my list of the Bedaweens who pitch in the Ghor, or valley of the Jordan, south of the lake of Tiberias, contains the names of seventeen tribes. None of these inhabit the Ghor permanently, but only make it a common ground in which they occasionally encamp, especially in winter, when the warmth of its climate makes it a more comfortable residence than the mountains where they usually dwell. Of these tribes, nine descend into the Ghor from the west, and eight from the east. Excluding those already spoken of, I know of only two or three

of any size, the rest probably consist of only a few families in each, and would not number more than so many small villages. Two or three of them are venerated as companies of religious *fak-keers*, and it was formerly common for travelers to put themselves under the protection of one of their sheiks, and then they were respected wherever they went. We came into contact with one of these tribes in our visit to Jericho, and in spite of us, were compelled to accept from their sheik a present of a lamb, and also of a breakfast the next day, as we passed through his encampment. At the same place also we found several individuals of a tribe that encamps near Heshbon, on the mountains of Moab, and with whom we could probably have visited in safety the ruins of that ancient city. I am not aware that any of the western tribes now attempt to commit robbery, and all those on the east, to the north of the country of Moab, are at present in a subdued state.

Proceeding farther north you find numerous small tribes, encamping in the plain of Genesareth, on the northern shores of the lake of Tiberias, and along the course of the Jordan, as you trace it up towards its source, through the broad basin of the Hooleh. I have the names of fifteen tribes within the government of Safed, most of whom, I believe, encamp more or less in the region just marked out. But as our present journey led us to see or learn very little respecting them, I cannot give you much information. They must be very small, though some of them are rich in herds. This is particularly true of an encampment, whose large black tents I have twice passed on former journeys, pitched in the verdant meadows of the Hooleh, just north of the ancient waters of Merom.

Bands of the Ghawarineh.

There is still another class of people inhabiting the region now under review, which may properly be mentioned in this connection. A Bedaween, in attempting to describe to me their character, said, "You must conceive of them as something that is neither Bedaween, nor citizen, nor negro." His implication was, that they were beneath the lowest of the three, thus arranged according to his idea of relative rank. They are called Ghawarineh, the plural of Ghory, which is an appellation derived from Ghor. They are the proper, permanent inhabitants of the valley of the Jordan. Though

of the Arab race, and speaking the Arabic language, they are owned by neither Bedaween nor peasant, and despised by both, as the lowest of the race. A settlement of some two hundred of them live near the site, and cultivate the fertile soil of the ancient Zoar, at the southeastern corner of the Dead Sea; where they are the only people that can live, on account of the sickliness of the climate. Another smaller body occupy a peninsula that projects into the Dead Sea from the eastern side; and a third cultivate a fertile tract at the northeast corner of the same sea, which is watered by the streams of Hesban and Nāmurin. At each of these places they live in tents, made chiefly of reeds, and suffer the very extreme of oppression from the neighboring Bedaween tribes, whose demands of wheat and corn from them are regulated by no rule and know no limit. So that, though occupying the most exuberantly fertile soil, they are constantly sunk in the lowest poverty. The inhabitants of Jericho, about 200 in number, are of the same class of people. Here they occupy houses, if such their miserable hovels of round stones and mud, can be called. A more slovenly, indolent, degenerate race, I never saw; and that, though the plain around them, watered by the noble fountain of Elisha, smiles in all the richness of the most exuberant vegetation. Their own soil they do not cultivate: but it is sown and reaped by christian peasants from the mountains, who give them the fourth of what it produces. It would seem that this valley has not lost its reputation for licentiousness since the days of Lot. The night before we left Jericho, I overheard the Arabs who were guiding us, demanding of their sheik a writing to shield them from the fascinations of the women of that place: and from the conversation that ensued, I inferred that licentiousness prevails among the Ghawarineh with hardly a check, both among the married and the unmarried. And on inquiring of the sheik the next morning, I had the information confirmed.

The same race of people inhabit the valley of the Jordan, north of the lake of Tiberias. I have formerly found their reed tents scattered along the basin of the Hooleh; and on this journey, having occasion to visit the northern shore of the lake of Tiberias, where the Jordan enters it, we found there some 150 of their tents of the same material. In an atmosphere raising the mercury in the thermometer to above 90°, with a strong breeze blowing over them from the lake,

as they lay in their frail, open habitations, upon the very margin of its waters, they seemed to be enjoying the very luxury of indolence. A more fertile and better irrigated plain does not exist in Palestine, than the one we found here. And as I rode over it at sunset, and met large droves of buffaloes and oxen slowly moving towards the tents of their owners, I got some idea of the wealth of its occupants. We had found no tribe of Bedaweens so well off.

I have now gone over the ground which I laid out for myself, at the beginning of this letter. But for the misfortune which deprived me of the manuscript of a former journey, I could add a *fifth* division of country, the Hauran. But since that accident, I am left with only a bare list of some thirty names of tribes and divisions of tribes, and a few indistinct recollections. The one would not interest you, and to the other I am not willing to trust; and besides, the war that is now raging in that region will probably exterminate many of them. So I will bring my letter to a close with a few general remarks. In perusing them, you are requested to bear in mind two considerations;—One, that they have specially in view the real Bedaweens of the desert, and are not so fully applicable to those who are surrounded by the inhabited parts of Palestine: as the spirit and character of the latter, if not their habits, have been more or less modified by intercourse with the resident population;—The other, that I do not profess fully to understand the Bedaween character; such an understanding being only to be obtained by a much longer and more intimate acquaintance than I have yet had opportunity to cultivate. You will receive my impressions for what they are worth, remembering that they are my own, and not borrowed, any more than the information already given, from other travelers.

Prevailing Ignorance among the Bedaweens—State of Mohammedanism.

1. Mohammedanism assumes among the Bedaweens a perceptibly different character, from what it has among the citizen Moslems. Two important circumstances help to account for this variety. One is their ignorance; the other their mode of life. It is a fact, which I wish you distinctly to mark, that among all the tribes with which we have had intercourse, or respecting which we have made inquiries, *we have not heard of one Bedaween that could read.* The only

exception to this remark is the sheik and priest of the tribe on the western side of the Dead Sea, which I have already spoken of, as having approached so near to the habits of peasants as hardly to be acknowledged to be Bedaweens by other tribes. On being asked if he can read, the Arab of the desert replies, with a negative motion of the head, "I am a Bedaween;" as if the very name implied an ignorance of letters. One sheik, indeed, acknowledged that he had heard of some tribes far east in Arabia, who knew how to read: but among all the tribes with whom he was acquainted in these parts, he had never heard of an individual who had this knowledge. When the sheik of all the Tawarah receives a letter, or an order from government, he sends to the convent or to Toor, to have it read. The Amrans resort in like manner to the castle of Akabah: and the Haweitat of the south to Meewehih: a similar castle on the road to Mecca.

A very great ignorance of the theoretical doctrines of their religion, and especially of those nice and multifarious distinctions which have been introduced by the Ulema, could not but result from such a universal ignorance of the art of reading. Among the ignorant peasantry some doctrinal knowledge is kept up by frequent intercourse with the cities, and by the sermons of preachers, who go abroad among them during the sacred month of Ramadan. But who will go to preach to the Bedaweens? They are as much despised by the citizen Arabs, as the latter are by them; and such a missionary work as that of preaching to them, is not, in any case that I know of, attempted. But their ignorance is not limited to theoretical doctrines: it shows itself in their neglect of ceremonial and positive injunctions. Among the external rites of the Mohammedan religion, which actually assume the greatest prominence, are the five prayers, the fast of Ramadan, circumcision, and the pilgrimage to Mecca. The Mohammedan religion enjoins upon each of its professors, certain forms of worship five times a day, upon penalty of long and excruciating torments in hell for each omission. These prayers are commonly attended to with great strictness. But among all the Bedaweens with whom we have had to do, we never saw one at prayer; the single sheik already mentioned, always excepted. They confessedly do not know how to pray. After many inquiries, I am satisfied that not

more than six or eight per cent of the men even know the forms and the words of prayer.

The rest, when in the company of these, occasionally join with them in their devotions; at other times they never pray. Of the pilgrimage they are still more neglectful, and a much smaller proportion of them have ever been to Mecca. Circumcision and the fast they observe; but of the latter it is said the women are very neglectful.

Their nomadic mode of life has produced other modifications, especially in their domestic and legal institutions, which, as the Koran meddles so much even in these matters, may be considered, to a certain extent, as modifications of Mohammedanism. While the Ulema, by their traditions and commentaries, have been adding to and twisting the precepts of Mohammed, to fit them to the wants of a civilized, resident life; the nomadic customs of the desert, readily gaining the ascendancy where the Koran is not read, have, it is believed, to a considerable extent, been producing a counter modification among the Bedaween tribes. But to follow out this inquiry, would lead me aside from my present object, and in fact carry me farther than my own investigations have hitherto extended. While under this head, I may be allowed to remark that the Bedaweens, separated as they are by distance and mode of life from all resident citizens and peasants, have a less distinctive prejudice against Christians and Christianity, than other Moslems. They are more apt to associate them, both Christians and Mohammedans, all together, as one body of resident people, or as they call them, *hudher*; and as such, they have little fellow feeling with them. For the Bedaween despises the hudery. He considers himself of a noble race, of the purity of which he is as choice as are the kings of Europe of theirs. To intermarry with the hudher, would be to taint this ingenuous blood, and is never dreamed of. Their common intercourse with each other is in keeping with this sense of personal dignity; and were you merely to overhear the conversation of two of them accidentally met, you might, from the high titles and compliments used, imagine yourself listening to the formal intercourse of two nobles of royal blood, and be sadly disappointed on turning round, to find yourself in the presence of two half-starved barbarians, clothed in rags. But when they approach the dwellings of the hudher, all this self-

esteem goes for nothing, and they are treated according to their mean appearance, without compliments, and without respect. Hence a strong dislike and feeling of repulsion is generated in their minds towards all the huder; but so far as I have observed, Moslems share about as largely in it as Christians, and feelings of religious bigotry towards the latter have very little to do with it. This is particularly true of the Tawarah. We had an illustration of this in our intercourse with them, which, though a little circumstance, is worth mentioning. The Bedaweens have the custom of offering sacrifices, which they call *feda*, i. e. redemption. Our Tawarah guides, as we were encamped one Sabbath in the desert, purchased a kid, and sacrificed him as a *feda*, they said, for the benefit of themselves, their camels, and us. With the blood they marked all their camels; and though Moslems generally avoid, with the greatest care, making in any way what shall look like a cross, this blood was in every instance put on in the shape of a cross.

Of the moral character of the Bedaweens, I need say little more than that it does not, so far as I know, differ materially from that of the laboring Moslem peasantry of Palestine. In general it is believed to be less demoralized. But in one respect, the Bedaween habits are shocking. I have never met with so profane a people. Almost every sentence contains an oath. They can hardly answer a question without one. The Arabic language contains four affirmative particles corresponding to our *yes*. One of these is intended to be always accompanied with an oath. This, with its oath, is the one they use.

Remarks relative to the Establishment of Christian Missions among the Bedaweens.

2. In reference to missionary labors among the Bedaweens, the following thoughts have occurred to me.

It should not be adopted as one of the objects of these labors, to change their nomadic mode of life. That must be tolerated, for the simple reason, that, in the desert no other is practicable. The desert must be inhabited by nomads, or so much of the earth's surface be left uninhabited. Moreover, so strong is the attachment of the Bedaween to his mode of life, that to interfere with it is attempting an almost hopeless task. I believe he will give up his religion sooner. It is associated in his mind with

his most cherished ideas of nobility and freedom, and to become a cultivator of the soil, and an inhabitant of a house, he regards a degradation. Fragments of different tribes of the desert, have been residing for years along the eastern branch of the Nile, where Jacob and his descendents doubtless settled: but with all the temptations before them to change, they still tenaciously adhere to their former habits, and remain Bedaweens, which was probably the case, in part, with the Israelites, and enabled them so readily to return to the nomadic state. Is it said that such a life is unfavorable to religion? I refer to the patriarchs, Abraham, Isaac, and Jacob, whose wandering life, a happy emblem of their spiritual pilgrimage, helped them to cultivate the feeling that they were strangers on earth.

Should a missionary go among them, he must live like them, dwelling in tents and moving about as they do. This, in the first place, would be the only way in which he could actually live among them; and in the second place, it would be the most effectual method by which he could overcome their prejudices against him as a huder, and produce in them a fellow feeling in his favor. Probably such a step would be effectual to produce this result; and they might, in favorable circumstances, be even gratified to welcome him as a member of their encampment. In one case such a course has been adopted by a French gentleman among the Tawarah, for a year or two; and he lived among them on terms of the most unreserved friendship, gaining their esteem and confidence. But the missionary's Bedaween life must be a real one, and not consist in name only, while he surrounds himself with comforts. He must be ready to suffer hunger and privation with his neighbors. If he make a show of wealth, and it takes but little to constitute wealth in the estimation of a Bedaween, he will never be at ease. Generosity is the crowning virtue of an Arab. He will divide his last morsel with his friend. This would be expected of the missionary, and such insatiable beggars are they, that he would not be long without the opportunity of doing it. He would only be at ease when he was as poor as they.

The missionary would have some strong suspicions to overcome at first. The Bedaweens have a prejudice against their country's being visited, and especially described in writing. The prejudice is universal, and it is strong. Their

first thought, on seeing a Frank, is that he has come to write down their country. We encountered this feeling continually, and the objection uniformly made was, that by our writing, we would deprive them of rain, and condemn their country to drought. Yet this feeling is not invincible. Among the Tawarah who are accustomed to conduct travelers, it has nearly disappeared. And with our other guides, I generally succeeded in very much allaying it after a day or two, so that we uniformly noted down our information as we obtained it, while on our camel's backs, and yet got generally answers to all our questions. I am persuaded that a missionary, already acquainted with their language, might, by a judicious deportment, in a short time fully acquire their confidence. From religious prejudice, I am confident, he would have a lighter impediment to encounter, than among any other class of Moslems. This is the interesting point from which to look at the Bedaween character. I believe I am not mistaken in it. And notwithstanding all the other obstacles, I am not sure, but it will be found, that the Bedaweens are the most accessible part of the Mohammedan sect. Such a field presents hardships almost too severe for an American missionary to endure. But it is an interesting one for native labor. Had we native helpers, properly qualified by divine grace, and by education, for such a work, I should love to send them forth among these Arab tribes. They could endure the climate and the privations better than we. The native brother who accompanied Dr. Dodge and myself in the Hauran, had a strong desire, which he often expressed, to engage in such a work; and had the direction been given, he would readily have left his home, and penetrated among these wild people. I sympathize with him in this interest in the Bedaween. No class of people in this journey have interested me so much. We have been served so well by none, and have found none so easily managed. The simplicity of their minds gives one, who touches the right string, ready control over them. Their confidence is easily won. And when once friends, there is nothing they will not do for you. And with all their proverbial revengefulness, when once the occasion is given which their law recognizes; they are long suffering and patient, far beyond any thing to which we are accustomed.

My interest in them has led me to the composition of a longer letter, than I should have otherwise been induced to

write. But I offer no apology, for it is so rarely that your missionaries have occasion to write respecting the Bedaweens, that I know you will excuse one long letter. I close with the prayer that that beautiful prophecy of the Psalmist, in the 72d Psalm may be fulfilled, and Sheba and Seba speedily offer gifts unto the Lord.

Cyprus.

JOINT LETTER FROM THE MISSIONARIES, DATED JULY 1, 1838.

Distribution to the Poor—Number of the Impoverished.

THE reader of the last volume must have been pained by statements made at page 360, respecting the poverty of the population of Cyprus, occasioned in part by the failure of the crops for want of sufficient rain for the last two years, and the exactions of the government. The poverty and suffering unfolded in the communication which follows, are adapted to awaken compassion in behalf of the unhappy and oppressed inhabitants of that once beautiful and fertile island.

The letter is dated at Scala, the port of Larnaca.

You have already been informed of the great distress which has prevailed in this island for more than a year, but especially during the last winter, on account of the drought and consequent famine. One of our number was requested, on the 22d of February last, to distribute a portion of funds which had been raised, chiefly amongst the European residents of the place, for the benefit of the suffering poor. As the price of breadstuffs had increased more than one hundred per cent., and the value of labor had diminished an equal amount, in the course of one year, and the government still continued to demand the payment of taxes, which, in the most prosperous season, it is difficult for the poor to pay, it was evident that some measure ought to be adopted for their benefit. Accordingly several thousand piastres were raised, of which nearly two hundred dollars were put into the hands of Mr. Pease, to distribute at his discretion. As he was fully aware that the task was truly delicate, and perhaps it might be difficult to satisfy all parties, or at least escape entirely bad imputations, he determined to pursue a course which would enable him to give the most strict account of every para expended. As,

moreover he knew but very few of the poor, he was in danger of being imposed upon by many. He also requested catalogues of all the poor from the archimandrite, (the highest officer of the bishop, who was absent,) and from the priests of the various parishes of the Greek church, and also of those in districts belonging to the Latin communion from a member of that church. The whole number of souls was 819. The far greater part of them were Greeks, a few Latins and Maronites, but no Turks. We have good reason to believe that every person on the catalogues was poor, though perhaps not all deserving of charity, and that all of the needy poor were not enrolled. Still, that the most needy might derive all the assistance possible, the catalogues were reviewed by various individuals, and the whole number of souls reduced to 620. Mr. P. then divided the sum equally amongst the whole, (including children,) and prepared tickets for each family, or single person, (267 in all,) which were sent to the priests to be distributed to the poor, who, when they brought them to the house of Mr. Pease, received each his proportion carefully folded in a paper. Fourteen others received a small balance, making the whole number assisted 634 souls.

The catalogues gave us some interesting statistical results which we insert.

The number of persons in a family was, on an average, less than two and a half. Of the whole 267 families which were assisted, one eighth only had both husband and wife. The widows formed of the whole number one third. The widows, deserted wives, and old persons formed two fifths. The other single persons and heads of families were chiefly women, whose age, circumstances, etc., were not described. Of the whole 634 persons, 307, or nearly one half, were children. Of the children, 140, or nearly one half were known to be orphans, i. e. destitute of their father or both parents. The blind formed one eighteenth of the whole. The blind, lame, sick, idiots, widows, deserted wives, old women, and children, amounted to 489, or about three fourths of the whole. When you remember that a little more than one sixth of the christian population received charity, you will be able to form some idea of the truly wretched condition of this people. Mr. P. gave about two weeks of almost constant labor to this work. But when we reflect that he thereby was the means of alleviating some misery, that the Ameri-

can name became better known, and American influence more extensively felt, and that the hearts of the people were affected with gratitude to us, it cannot be doubted that it was time well spent.

After mentioning that Messrs. Thompson and Ladd attended the general meeting of the Syrian mission, held at Jerusalem, the brethren notice in the following manner the protecting care of their Heavenly Father during that journey.

The next day, after taking pratique at Beyroot, it was announced by the physician of the quarantine, that one of the crew of the vessel which brought them from Cyprus had the plague; and an addition of fourteen days' quarantine was imposed on the rest of the ship's company, although at the end of the week they were released, the physician having discovered that he was mistaken. At Jaffa, in a few days after they left, the plague broke out in the house of the Russian consul where they dined, and carried four of his family to the grave. Again they were exposed to the plague in Jerusalem, and they barely escaped being shut in that city by a cordon drawn around the walls, and also of spending forty days' quarantine on the confines of Beyroot, a day or two after they left for Cyprus, which, had it been sooner known, would have impeded their departure, and occasioned a long quarantine in Cyprus. Thus strikingly were they saved from the pestilence which walked in darkness, and destroyed its victims at noon-day, and also from the loss of at least two months more of their time. They found the plague entrenching itself in their own field of labor when they arrived, and threatened to add new judgments upon a people already afflicted by famine, and the effects of a tyrannical government. Its ravages here, however, have been exceedingly limited.

Issues of Books and Tracts—Reception by the Archbishop—Schools—Preaching in Greek.

The issues from the depository during the last six months, have been 2,046 copies, including seventy-four copies of the Scriptures, to wit, fifty-six New Testaments, fifteen Psalms, two greater Prophets, one Pentateuch. Most of these have been bestowed gratuitously, though many have been purchased, either at cost price, or a less sum. Of these 159

copies of the ten Commandments were sold at a cheap rate, in a very short time, to children. We rejoice to sow such seed, especially in such a soil, and cannot but hope that these children will grow up with better ideas of the spiritual worship of one God and one Mediator than their parents have.

After the return of the delegation from the general meeting at Jerusalem, mentioned above, the whole mission company, in the month of June, proceeded on a tour for the distribution of books and tracts, visiting Famagousta, Salamis, Cythaala, and Nicosia. Along their way they were encouraged by the constant calls which they received for tracts, the demand not diminishing as they drew near the residence of the archbishop of the island. Of their reception and treatment at his monastery, they remark—

On Tuesday noon we were all welcomed into the metropolis of the archbishop of the island, and very hospitably entertained for three days in his monastery. It was not a little gratifying to find that the archbishop and his retinue still apparently cherished good feelings towards us. Nay, it was a high source of satisfaction to see that they have not yielded to the artifices which have been practised to prejudice them against receiving the proffered assistance of evangelical missionaries. On the walls of the archbishop's Lancasterian school-room hang the lessons issued by Rev. Mr. Temple last year, and presented by our station soon after the plague of persecution passed through the island; and we rejoiced to see bright-eyed Greek youth committing them to memory. It was pleasant also to see some classes studying the Greek Alphabetarion, and Watts' Catechisms, etc., from our press; and especially grateful was it to notice the Diglott of the British Bible Society in the hands of an advanced class—a school-book of the highest promise to the morals and best interests of youth. The teacher, who is a deacon of the archbishop, acknowledged before his scholars his obligations to us for our books, without which he could not proceed with his school, and requested us to send him nine geographies and nine psalters, to supply classes in the school. At our request, he examined several classes, and allowed us to present a tract to those who excelled, and to each pupil who could read well. The number thus rewarded amounted to about fifty, who were well pleased with their books, and

carried them with joy through the streets to their parents.

We were eagerly pressed for our books by the inmates of the archiepiscopate, some of whom are pupils of the Hellenic school attached to the monastery, including also some of the highest officers of the church. We distributed among them about 130 copies, large and small, and presented also some choice works to the principal officers of the archbishop. The archbishop has not disappointed the hope we expressed some time ago, in regard to his pursuing the good of his people rather than the bad councils of darkness. May the true light continue to shine from your press upon this people, till salvation crown the result.

Several copies of Arabic books were also presented to the Turkish governor, on a visit which we made to his palace, and accepted. He also allowed the ladies, and one of our eldest children to visit the harem, where they were received with great kindness, copies of the same books above mentioned have been sent since to the secretary of the governor at his request.

The company all arrived safe at home June 15th, after an absence of nine days, and having cause of gratitude to God for the success of our attempts to spread a knowledge of his word. Every evening there were preaching and prayers in Greek, with the natives, two of which were in the palace of the archbishop. Much intercourse was had with the people and opportunity given for them to behold the internal order of christian families and the manners of children under proper christian training. We hope this service, though poor, will be accepted at the hands of our Savior, and its effects not lost on the people.

In respect to schools we have done nothing farther than to pay the rent of our rooms now occupied by the schools, re-established by the Greek committee. At the same time we continue to let them use all our apparatus as heretofore, grant books by gift or sale, and occasionally visit them and remark with the same freedom on the performances of the scholars as formerly. These schools are now in a very critical situation, and it remains for the bishop to return from Constantinople to determine whether they shall cease or not. They have all, however, including the Hellenic, been sustained during the past year by the Greeks themselves, with some assistance from us, mentioned in our previous joint letter.

We are now beginning to preach in Greek, we trust, so as to be understood. We have as yet no regular service, but at the evening worship of Mr. Pease, we continue to have as hearers, not only our helpers in the families, but also occasionally young men from the city, and priests and others from the country. We have likewise, after discussing the subject, determined to commence a more formal service on the Sabbath as soon as possible. From the reception of the public attempts which have been made already in this important department of evangelical labor, and from the sentiments which have been often expressed by the people, as well as the attendance which has been given at the reading of Theotoky's interpretation of the gospels, we believe that a pretty good number would attend. At least, we have learned that the virtue of the little Saxon word "try" is worth trying; nor do we expect to be disappointed in our views of the wants and the sentiments of the people.

LETTER FROM MR. PEASE, DATED AT
LARNACA, JULY 13, 1838.

*Funeral of a Child of Mr. Pease—
Kindness and Sympathy of the Priests.*

THREE days before the date given above, Mr. and Mrs. Pease were called to mourn the death of one of their children. After having obtained permission from the Turkish governor, and of the archyandrite of the bishop, to deposit the remains in the protestant burial ground at Scala, the port of Larnaca, the funeral ceremonies were performed on the 11th, when the following interesting scene occurred. Perhaps few occasions could be better adapted to call forth the kind feelings of the priests and people toward the missionaries, and awaken an interest in their behalf.

We had been given to understand that it had been the custom for the Greek priests to precede the corpse on such occasions to their church, and that then they allowed the friends of the deceased to perform the remaining services according to their own custom. They expressed a wish to do so on the present occasion, and a willingness that at the church we should perform our accustomed services. At first I declined, as I feared they might be unwilling to dispense with some services, which, if not wrong, are at least superfluous. But as some of my Greek friends assured me that their chant is not only not objec-

tionable, but perfectly proper, and as I perceived that my refusal might be construed into a declaration of war, or contempt of the priesthood, I consented, on condition that they should leave the cross, the cherubims, the incense, etc., at home. Mr. Ladd led the services at the house in English, in the presence of nine or ten persons who understand our language, and a considerable number of Greeks. Before he closed, the priests arrived, wearing only their robes usual on such occasions, and having conformed in every respect to our wishes. The procession was led by the janissary, (armed Turkish servant, or constable,) of our consul, and two others, belonging to two other consulates, sent as a token of respect to us, according to the custom of the country. The priests followed, chanting the funeral dirge, to the church. The corpse immediately succeeded, borne by four men, having for a pall the star-spangled banner of our country, supported by several boys belonging to our schools. We and our friends came in the rear, as is customary at home, except that the procession was not so regular as is usual on similar occasions in America. The church was soon almost filled with Greeks and a few Franks. I took a stand where I could see nearly all of them, and when the noise of those who were entering had ceased, I began to address them extemporaneously, in the Greek tongue. I alluded to the case of the Shunamitish woman, who having lost her son, on being asked by the prophet Elisha, "Is peace to thee? Is peace to thy husband? Is peace to the child?" answered, "Peace." (You see I have made a literal translation which gives the peculiarity of the expression in the Hebrew, Arabic, and ancient Greek, better than our own authorised version.) I then told them that we could say the same: and stated the grounds of this our peace, to wit, that God does that which is right and best, and that in 1 Cor. 15th chap. he has promised a glorious resurrection to all those who love and obey our Lord Jesus Christ. I followed these remarks by exhorting parents to instruct their children in the knowledge of the word of God, that they might appreciate and appropriate the blessed promises contained therein, and spoke a word of consolation to those who, having been afflicted as we now are, faithfully obey God. It was a blessed moment! Several wept, and all gave the closest attention. I have not had so silent, so attentive, so solemn an audience since I left America. But to

think that in the depth of my afflictions, I was preaching the glorious gospel of the Son of God, to my beloved Greeks, in my beloved Greek, in a Greek church, with the permission and informal invitation of Greek priests, was a privilege I had never expected to enjoy. And I believe that I am the only protestant missionary who has enjoyed this privilege, except the Rev. Mr. Hartley. Is it not time for every missionary in the Mediterranean to gird up his loins for preaching? Can that blessed day be distant? I closed with prayer, and was careful to supplicate a blessing on the archbishop, bishop, and priests of the island. We then went to the grave, and there deposited the remains of our beloved child. Several of our friends having thrown each a shovel-full of earth on the coffin, I returned thanks in Greek to all, and especially to the priests for their kindness and sympathetic attention to us strangers in this far distant land, and then we departed. We had the sympathies of all, and I could see it in their eyes and countenances. Many wondered at the magnanimity of soul, (as they called it,) which I displayed in addressing them on such an occasion. They thought it was I who bore up under afflictions, not knowing that it was, as I trust, the grace of God working in me.

What shall I say? We are afflicted, but not cast down, and I trust God is glorified. We love the Greeks more than ever, and we feel grateful to their priesthood for having shown us such a favor as we should never have received in a Latin church. Tell American Christians to pray for the Greeks, and especially for their priesthood, that they may become enlightened and fitted for their duties. They are generally ignorant, but simple-minded men; and if we could only secure their confidence by freely mingling with them, and performing kind offices to them, I am persuaded that we might do them much good. It is easy for us to bring against them charges of superstition, of wilfully blinding the people, etc.; but this will not enlighten them, nor make them liberal nor holy, nor increase their love and confidence in us. Let us place ourselves in imagination precisely in their condition; let us imagine that we had been brought up as they have been; let us study their church books, history, etc. etc., and I am sure we shall be far better prepared to do them good than we now are, and far less disposed to ransack history to expose their bad qualities and bring them and their church into contempt. God

grant that no missionary may engage in a Greek controversy like "the Catholic controversy" which has been waged in America. It is not the cold intellect, but the warm heart, which must carry on this warfare. We must not only love the Greeks, but make them feel that we love them, if we would do them good.

And I am persuaded that we shall secure this, not so much by exposing the quarrels of the church, and aiming to bring their organization and rites into disrepute, as by appealing to their guilty consciences and pointing them earnestly and affectionately to the Lamb of God which taketh away the sins of the world. Should we pursue such a course, perhaps we may yet be freely admitted into their pulpits; at least, I am sure we shall have attentive auditors at our houses or school-rooms, and see sinners converted to the obedience of the truth.

Turkey.

JOURNAL OF MR. GOODELL AT CONSTANTINOPLE.

Progress of Christian Knowledge and Reform.

NOTICES of Izar and the family to which she belonged were inserted at p. 225 of the last volume.

May 2, 1838. The mother of Izar called. She sometimes appears to be very impatient under the troubles of life, but still clings to this world with both hands, as though it were the only thing worth possessing. I urged on her the importance of improving her afflictions. The little female school under the care of her daughter still continues. Twenty-five have already left the school; and though in America their education would be considered scarcely begun, yet is the little they have learnt worth something. It will enable them better to read the good word of God, as it becomes circulated in their nation. It has contributed to give an impulse to the course of female education; and we trust the fruits of it will one day appear.

7. Monthly concert. To-day we received interesting intelligence from Persia of the work of the Lord on the minds of some English residents there; from Nicomedia, of the spirit of inquiry and seriousness awakened among some of the Armenians of that place; from Smyrna, of the "times of refreshing" in the mission and other families; and from Odessa,

of the continuance of the revival which was commenced a year and a half ago in that city. Showers all around us; and truly "there is a sound of abundance of rain." Oh may the whole of this dry and thirsty land be refreshed!

18. Our christian brother H—s, called and spent the whole afternoon with me in reading the Holy Scriptures, and asking the meaning of various passages. He said he felt the need of these little meetings we used to have together, and regretted he could no longer attend to them; but he is now constantly employed from morning light till long after the stars appear, in the Lord's service. It is remarkable that he never complains of weariness, never appears discomposed, and is at all times the very picture of health. He informed me, that one of the teachers he employed in his high school was now in an interesting state of mind, and he requested my prayers especially for him. "And oh!" continued he, "that we had pious bishops and priests to preach to us and pray for us!" I referred him to the time when he and his christian brother S. not more than half a dozen years ago, used to go away alone and pray, and then say to one another, "Oh that we could have a high school! Oh that some rich individuals of our nation might be raised up to contribute of his substance for this purpose!" And now, said I, look and see what God hath wrought! He hath done exceedingly beyond all you then thought of. Go, then, and do as you did before. Pray for your bishops and priests, and you will find that God is as ready to hear and bless now, as he ever was before. "True," he replied, "his hand is not shortened, that he cannot save; nor is his ear heavy, that it cannot hear. We asked and hoped for much; and he has already very far exceeded our most sanguine expectations: and he is still able to do exceeding abundantly above all we can ask or even think."

He informed me that the patriarch and all the great bankers, the chief men of the nation, went one day last week to see the school, and expressed their unqualified approbation of it. J—k Aga, the head of the bankers, spent the whole day in the school, and made the most minute inquiries into every department. He has since sent a man to take the dimensions of rooms, seats, benches, etc. in the Lancasterian department, in order to introduce the system into the school at Orta Koy.

The following incident which he related to me, shows the change which is

taking place in the feelings of Mussulmans.

H—p, who teaches geometry in this high school, had a quarrel a few days since with the Turkish boatman he employed, and in an unguarded moment he reproached the religion of Mohammed. He was forthwith seized, and carried before the proper tribunal, where he was tried and found guilty of death; but the punishment was immediately commuted for the bastinado and the bagnio. His mother, who had a short time before prescribed with success for the sultan's son, when sick with the scarlet fever, and about given up by his physicians, now hastened to the royal gate, and informed the prince of the eunuchs of the situation of her son. This officer immediately sent and took him from prison, and after admonishing him to beware in future of getting into any quarrel with Mussulmans, set him at liberty. As soon as it came to the ears of the sultan's son, he sent for him and told him that he understood he knew many things and was able to teach geometry, astronomy, and the sciences; and that he must not, therefore, expose himself to the rage of the Mussulmans, but let them entirely alone. As if he would say, "They are illiterate, bigoted, and vulgar; keep out of their way, and have nothing to do with them." H—p promised to take heed to his ways in future, and came away proud of the acquaintance he had formed with the young prince, the heir apparent to the throne.

School at Orta Koy—Priests from Nicomedia.

22. An old friend of ours, from Orta Koy, whom I had not seen before, since he left me in the street more than a year ago, crying out "Aman! aman!" so pitiously, [vol. xxxiv, p. 223] on hearing of the closing of our high school, called on me to-day. He said, that they were to have a Lancasterian school at Orta Koy, and that he had come with the salutations of the director to request a set of the cards from us, and to ascertain also where slates and other necessary apparatus were to be procured. He seemed perfectly overjoyed. I referred him to my last interview with him in the street, and told him we should learn to trust in God even in the darkest times. He can bring good out of evil, and light out of darkness, and order out of confusion. With him is no darkness at all; but he sees the end from the beginning, and his counsel shall stand, and he will do

all his pleasure in spite of men and devils.

At a subsequent call he informed me that the reason he felt and expressed so much sorrow on that occasion, was, that he fully expected that the enemy would now triumph; that they would utterly extinguish every light that had been kindled, and crush every sincere inquirer after the truth; and that, therefore, on leaving me so abruptly in the street, he had hastened home, got his passport, and left the capital immediately; and that he had been absent a full year.

I gave him a set of the Lancasterian cards in Armenian, which he had requested for the school; for which he seemed unable to express his joy and gratitude: and at a subsequent visit, he brought the salutations and thanks of bishops, priests, and people; and said, that next to God, their eyes were directed to us for aid and assistance in this matter. A remark of the head priest of the village, that he had known us for many years and had never seen any thing in us but good, was repeated by him to us with animation, and I doubt not with real thankfulness to God; though, being a timid man, he would, most likely, in case of danger, real or apparent, run away again.

23. I was visited to-day by one of the two pious priests from Nicomedia, both of whom are officiating in a church in a neighboring village. He said that there was, after all, much knowledge of the truth mixed up with the superstitions of the church; and that we must pray for the Holy Spirit to make use of the truth in softening and sanctifying men's hearts. Then would the superstitions, together with all the abominations, flee away, as the chaff before the wind, or the shadows before the sun. I told him that should the church become thus purified, they would no longer be cursed with Mohammedanism; they would find that it could not exist with pure Christianity, but would either be entirely driven from the country, or assume some other form. But if the very light in the church be darkness, how great is that darkness! As I had just been reading Williams's narrative, I gave him some account of the rapid and wonderful changes that had taken place in the South Sea Islands; of the churches that had been gathered; of the schools that had been established; of the joy some parents, on seeing their remaining children happy at school, expressed, that they had not murdered them all, when in

the days of their ignorance they practised infanticide; of their contributing the first money they ever possessed, in order to send the blessings of the gospel to others; of the marked difference which would obtain between the subjects of Christ's kingdom, and the subjects of Satan's kingdom, in their very appearance as well as practice; and of the appropriate title by which the christian party were in some of the islands distinguished from the heathen party, viz. "*Sons and daughters of the word.*" Many interesting facts in that narrative I have mentioned at different times to several of our native brethren; and it always causes thanksgiving to God. It leads our thoughts to Christ and to the great salvation, and we break forth with Paul, THANKS UNTO GOD FOR HIS UNSPEAKABLE GIFT.

June 4. Monthly concert. An interesting day. The other pious priests from Nicomedia and our christian brother, Panayotes, were present; and the latter made one of the prayers in Turkish. As they came a distance of little less than ten miles, they both staid with us over night. We had much conversation with the priest on the Holy Spirit's convincing the world of sin, of righteousness, and of judgment—a good subject for discussion with this people, and always a token for good, when introduced, as in this instance, by themselves. The Armenian patriarch, being an old acquaintance of this priest, and of the other associated with him, is now spending several weeks with them; and as they have daily and unceremonious intercourse with him, they resolved to speak to him freely on the necessity of a revival of evangelical piety in their church; and the particular object of this priest in coming down on this occasion was, to request our special prayers in reference to the conversations they intend to have with him on this subject. May the Lord be with their mouth, and be with their heart, and give them 'an unction from the Holy One, that they may know all things!'

27. Mr. Panayotes informs me that he has now interesting meetings with these two Armenian priests in his village, and that they wax stronger and bolder every day. The patriarch is still with them, with whom they have a frequent and free interchange of thoughts on religious subjects. He one day remarked to them that many observances in their church were not Christianity, and that they would not probably exist ten years lon-

ger. These priests, as you already know, [vol. xxxiv, p. 461] were of the evangelical party at Nicomedia. Indeed the spirit of inquiry there originated with them. And we have recently learnt that among the means employed by the Holy Spirit in bringing one of them to the knowledge of the truth, was the *Dairman's Daughter*, a tract in Armeno-Turkish, printed at our press, which it appears I left in that city on my way to Broosa, seven years ago. The individual to whom I gave it, with several other of our tracts, has to this day remained unblest. But this tract passed on from his hands, and has thus been, indirectly, the means of benefitting all those who now constitute that precious little brotherhood; although it was not originally given to any of them, nor to my knowledge does any one of them know to this day, who it was that prepared the tract, or who it was that left it in their city. What a sweet comment on the text, "Cast thy bread upon the waters: for thou shalt find it after many days!" And on this also, "In the morning sow thy seed, and in the evening withhold not thine hand." Oh how many beautiful plants may, with the blessing of God, hereafter spring up, unobserved, from the good seed, which is scattered here and there! May I be encouraged in future to "sow beside all waters!"

Death of the Sultan's Daughter—Sabbath-School Conversation.

July 3. The sultan's second daughter, who was married two years ago to Seid Pasha, died last night, and was buried early this morning. I feel reproved for not having prayed more, in time past, for the sultan and his family. We enjoy protection and great peace and quietness under his reign, and in what better way can we repay him, than by remembering him and his sons and daughters in our intercessions? They suffer pain and affliction, and they must die, as well as others; and in a dying hour, where can they look for comfort, if they know not the power of the gospel? It is affecting to visit the mausoleums of former sultans, where their whole families lie buried in stately sepulchres, corresponding to the age and rank of each individual. Their tombs are covered with large and splendid cashmere shawls; candles burn before them by night, and imams are there, chanting the Koran at all hours. But their dust is like common dust. Their glory is departed. The festivities at their birth or at their mar-

riage, or at their investment with the insignia of royalty, or in commemoration of the victories they achieved, as well as the solemnities of their funerals, are all ended. They have gone to that other world, of which they thought little while in this: and if they went unholy, they are "unholy still."

21. In returning early this morning from San Stefano in a boat, when we were just opposite the sultan's powder manufactory, a part of it blew up. The cloud of smoke that went up was tremendous; and a shower of saltpeter afterwards came down upon us, although we must have been more than a mile from the shore. We have since learnt that more than five persons were killed.

37. A terrible storm of thunder, lightning, hail, wind, and rain. Many boats were destroyed, and about a hundred lives lost. Time is ended with them, and eternity—oh that unlooked for and much dreaded eternity! has come on.

29. Av—s and another young Armenian friend were present at our little Sabbath school this morning. I endeavored to improve the solemn events of the last few days, when so many souls have been called away unexpectedly into eternity, and to awaken their thoughts to the importance of immediate preparation for death. Av—s is a sober minded youth, and always listens to religious instruction with much apparent interest. Of the portion of Scripture which he recited, I gave a short exposition, and made a personal application in my usual way, and finding that his young friend had just begun to be a shepherd, I turned and introduced him to Abel, Jacob, Joseph, Moses, David, and those highly favored ones on the plains of Bethlehem, to whom the angels appeared at the birth of Christ. Speaking afterwards of walking with God, like Enoch and Noah, they inquired respecting the long lives of those antediluvian patriarchs. "Were their years reckoned on the same scale with ours?"

Ans. We have every reason to believe that the years mentioned before the flood were of the same length with those mentioned after the flood, because they are both of them mentioned by one and the same writer, viz. Moses: and because also the decrease of the age of man after the flood was gradual, and not all at once, showing most clearly that the change was not in the length, but only in the number of the years they lived.

"But why did the antediluvian patriarchs live so long?"

Ans. One reason was that they might replenish the earth; for they had sons and daughters till they were eight hundred years old. And as it is not likely they had any books at that early period, another reason was, in order to preserve a knowledge of God, and a faithful account of the creation, of the fall of man, of the promise of a Savior, etc. Methuselah, for instance, was contemporary with Adam more than 240 years, and with Noah from his birth till the very year he entered into the ark, 600 years; so that in case infidel opinions should gain ground, or fictitious narrative should usurp the place of sober history. Methuselah could ask Adam, and Noah could consult Methuselah; while Shem, Noah's son, who also lived a hundred years with Methuselah, and almost as long as Abraham, could tell the whole to "the father of the faithful," or even to Isaac, the child of promise.

Aug. 2. Two Armenian teachers called from Samatiah, a district of the city of Constantinople. They brought the compliments of the bishop, and asked for four sets of the Lancasterian cards for their large school, which they have just fitted up for this new system. I gave them one set, and they bought the others.

7. Our christian brother H—s called. He had been to see the Jesuit's college at Galata: and the superior had talked with him a great deal about the pope, and not a word about Christ. "I marvelled greatly at this," said he.

Sept. 2. One of the evangelical priests from Yeni Koy called, and we had an hour's sweet and refreshing conversation on the glorious gospel. He said it seemed as though God had sent our christian brother Panayotes on purpose to comfort them; and that, although he was of one communion and they of another, yet he was "a dear brother in the Lord," and "a helper in Christ Jesus." Oh if there were but ten such in that village, he continued, what a heaven we should have! Well, I replied, we shall soon be in a village where all are such: yea, where all are perfect. And if we do not find perfection here, and even if we meet with much opposition in our work, still we must not be discouraged. The disciples were at first completely cast down: they had not sufficient confidence in Christ to bear them up; the whole nation had rejected Christ, and every thing turned out differently from what they had anticipated. But He was leading them by a way they knew not, and finally did for them, and for the world, infi-

nately better than they had ever conceived. So we must have entire confidence in Him, otherwise we shall dishonor him as they did, and our heart will be troubled as theirs was. We must commit ourselves and our work wholly to Him, and daily "tell him both what we have done, and what we have taught."

EXTRACTS FROM THE JOURNAL OF MR. SCHAUFFLER.

May 26, 1838. For some time past conversation has been had with the German and Italian Jews here, relative to a school for their children. They seem not only willing, but very desirous to have such a school established. To-day Mr. B., the chief of the Austrian Jews, called upon me in reference to this subject, and we had a long and pleasant conversation upon it. He promised to ascertain the number of scholars, and converse with the parents, and then call again.

27. Last Sabbath I preached from Matthew 7: 13-14; subject, The way to hell. To-day I took the same text; subject, The way to heaven. To-day the hearers were unusually solemn and attentive.

June 3. Pentecost. Our small place of meeting was too small to-day. Several could not be accommodated with seats. I preached from Acts 2: 1-47.

4. Divine service again in the morning. Not many present. I finished the subject of yesterday.

On the 5th of June Mr. Schauffler embarked for Smyrna, (Mrs. S. having gone down some weeks before,) with the hope of deriving benefit from a short period of relaxation from his labors, where he remained till the 23d. Mrs. Schauffler formerly taught a school of Greek girls in Smyrna, to which allusion is made in the next paragraph.

Mrs. S. has had repeated interviews with her former pupils and they all appeared very affectionate and kind, notwithstanding the hostile position which the Greek church has taken and still maintains against the missionaries. It was gratifying for her to observe that most of the female schools now open among the Greeks and supported by them, are taught by her pupils. Thus her influence continues to be felt; and although the Greeks are charged sweepingly with ingratitude by many, the pupils of Mrs. S. appeared uniformly grateful for what she had done for them in time past.

30. Mr. A., a pious German tailor now resident at Broosa, after a late call here on business, took with him a number of old Testaments in Hebrew, and Hebrew-Spanish Psalters. He now writes that they are all scattered among the Jews, who received them with great avidity as soon as the chief rabbi there had given permission to that effect. Most of the copies were sold—few given away. The last twenty-six copies of our Psalter were bought by the son of the chief rabbi for one hundred piasters. It seems to be a fact that the anathemas pronounced here upon our books do not materially effect other cities.

Letters received from South Russia during the period comprehended in this communication, continue to report a most interesting state of religious feeling, and we may hope with more confidence than ever, that the Lord has yet much people in that realm whom he intends to call from darkness to light by the application of the means of grace and the operation of his Spirit. There is a great opening for the dissemination of Scriptures and tracts there.

The health of my family during the summer has been unusually good, though we spent it in the city. No interruption of labor has occurred. Having been exempt from plague the last summer, we have not only enjoyed the feeling of comparative safety, but have also been spared much trouble, not being obliged to keep up those prophylactic measures which the prevalence of this disease renders necessary, and have had consequently more time for work, and more unrestrained intercourse with the people around us. May the Lord pardon the sinfulness of our most holy services, and bless our feeble efforts to promote his glory and to save sinners from eternal ruin!

MADURA.

LETTER FROM MR. POOR, DATED JULY 10, 1838.

AFTER remarking that he had been enabled to prosecute his work in quietness, and without interruption from ill health or other causes, Mr. Poor gives an account of his—

Labors connected with Schools—Book Distribution—Sabbath Preaching.

My daily business is to make known the gospel to the inhabitants of this city. This is done chiefly through the medium

of schools, now twenty in number, under my superintendence. The only step in advance worthy of notice, since my last quarterly was written is, that I have succeeded, after encountering some opposition, in assembling the readers from our several schools at a central place twice a month, for the purpose of being examined together in christian lessons, and exercised in reading printed books.

The class of monitors, twenty-five in number, who come daily to the mission-house to be instructed, are making commendable progress. Every lesson they learn is something in advance of what was before known in the city. Seven of these monitors have recently had their monthly stipends raised from half to three quarters of a rupee monthly, in consequence of having arrived at a certain stage in their course of study. The advantages arising from instructing this class of monitors, make the nearest approach to the advantages of a boarding-school. Our knowledge, however, of the native character forbids the hope that it can become fully a substitute for one. Indeed a boarding-school is necessary in order to secure, to the greatest extent, the advantages of day-schools.

The semi-monthly meeting continues to be punctually attended by the school-masters and monitors. Their course of reading for the last quarter has been the epistles to the Romans and to the Corinthians.

In the latter part of April the great annual festival was held at Madura. On this occasion people assembled in greater numbers than on the two preceding years. About this time we received supplies of the Tamul Calendar for the current year, commencing with the month of April. The Calendar is an annual miscellany, scientific and religious. It is the most popular book we have for distribution. The desire of obtaining a copy brought numbers of applicants daily to the mission houses, for fifteen days, during the continuance of the feast. A large portion of my time was spent in conversation with individuals and small companies from different and distant parts of the district. Many of them were persons who visited us last year, and received books. Two circumstances of an encouraging nature arrested my attention. (1.) That the people were making progress in their ability to read the printed character; and (2.) That not the almanac only, but printed books of all kinds are now acceptable to the people, whereas formerly it was not reputable to receive books from the mis-

sionaries. In the midst of the feast, while the city was thronged with people from the country, the stated meeting for schoolmasters was held. On this occasion I furnished them with upwards of one thousand almanacs, tracts, and gospels, to be presented to their friends from abroad. They were much pleased to be intrusted with such presents, as it made them persons of some consequence in the estimation of the people. I have good reason to believe that these books were far more judiciously disposed of, than those which we distribute promiscuously in our intercourse with the multitude.

At the commencement of the year two 'reading-rooms' were opened, the one at the north and the other at the west gate of the city. These rooms were formerly occupied as guard houses, and are gratuitously furnished for the present by the kindness of J. Blackburn, Esq., the collector of the district. The circumstance which first suggested the expediency of having such a room was, that I was much incommoded by persons calling to look at school-books which we had for sale. Such books are now deposited in these rooms, together with a list of prices. This measure has freed me from a real annoyance. The more important objects, however, secured by opening these rooms are, that they are important places for reading and distributing tracts and Scriptures, and for preaching the gospel to the people. The two rooms are open every forenoon, Sundays excepted. At each are to be found printed books in seven languages, known at least by some few in the city, viz. Tamul, Teloo goo, Hindostanee, Persian, Mahratta, English, and Sanscrit. The man who is in daily attendance at the west gate is a native Christian from Tanjore, and formerly in the service of that mission. He is competent to read the Scriptures and tracts, and to say something in defence of Christianity. The man at the north gate, which is the more important place, was formerly employed as a writing master in our English school. He is as much a Christian perhaps, as a man can be, who still wears the badges of heathenism. His knowledge of the Hindoo system, and the low estimate he has of it, give him great advantages in his intercourse with the people, in pointing out the comparative advantages of Christianity. He appears to think himself a Christian, and cannot be made to feel that his wearing the badges of heathenism is any decisive proof to the contrary. Each of these

men is furnished with a written copy of an address from me to the inhabitants of the city, setting forth the substance of the message which I wish to deliver in person to every individual. This serves them as an easy and continual introduction to the subject of Christianity with every new company who call at the rooms. Some appropriate training has been found necessary to bring these men into our views and feelings on the subject of furnishing all who can read with a tract or portion of the Scriptures. As I am on our own ground, when I address the people at these rooms, I have met with but one instance of being interrupted or treated with disrespect.

The stated service in the English school-room on Sabbath morning, attended principally by the teachers of the city* schools and the English school children, has been continued through the quarter. My course of preaching on the Sabbath, since I have been at Madura, has been different in some respects from that pursued at Jaffna. Here I have made it a prominent object to make the people acquainted with the letter of Scripture, or to bring to view the contents of the Bible as a whole, attending at the same time to the evidences of the inspiration of the Scriptures, especially the internal evidence. This has induced me to a great extent to read large portions, with small comments, rather than to preach sermons in the usual form. The heathen evidently attach more importance to what is written in the christian Veda, or Bible, than to verbal statements from the missionaries; and this in proportion to the evidence we can get before them that the Bible was written by the inspiration of God. It is important, however, that missionaries prepare sermons with care and accuracy on this whole subject of christian theology, having special reference to the monstrous notions and prejudices of the people. I have of late recommenced to some extent my former method of sermonizing, which I design to continue. In regard to the results of my labors I am not yet permitted to speak with decisive evidence of the effect of the word in the conversion of souls. On the contrary, the more closely I come into contact with the minds of the people, whether heathen or Mohammedans, the farther do they appear to be removed from a cordial reception and an open profession of the gospel. Hence we are made to feel that their state is most woful, and that

* City and Fort are synonymous terms here.

nought but the sovereign, almighty grace of God can reach and relieve their spiritual miseries. From all this, however, in connection with the command and promise of God, we would gather fresh strength for fresh exertions, even unto death, believing it to be our privilege even now to rejoice and to sing, by way of anticipation, the songs of Zion, already prepared for celebrating the universal triumphs and glories of the cross of Christ.

LETTER FROM MR. COPE, DATED AT
MADURA, JULY 2, 1838.

OWING to her impaired health, it was thought advisable, in March of last year, for Mrs. Cope to visit the mission in Jaffna, Ceylon. In the following month Mr. Cope also repaired to Jaffna to accompany his wife on her return to Madura. Having visited the several stations and become familiar with the affairs of the mission, while remaining some weeks in the district, he has communicated below the impression made upon his mind by what he witnessed.

*General Remarks on Jaffna—Painful
Results of the Curtailment.*

To one approaching Jaffna, the shore has very much the appearance of the Coromandel coast in general. The low sandy beach appears to be covered with a dense grove of palmyra and cocoanut trees. But when a landing is effected, so level is the whole surface of the island, that the trees, which seemed to grow on the beach, are now seen to be perhaps a mile in the interior. As on the continent, so here, enterprise is dead. The people live at ease, quiet and secure, only anxious for the most part to obtain a bare living. With a soil by nature as fertile as any part of India, and a population not half so great as the island could well sustain, many are in absolute want. Wherever there is a considerable grove, there the people build their huts of mud and palmyra thatch, and there are the gardens, if gardens they may be called, being at best, but a few plantains, cocoanut, jack fruit, or mango trees, growing in the same order as they had sprung up, without any cultivation. It has been said, to the reproach of the Tamulians on the continent, in allusion to their passion for tanks, choultries, etc., that their taste runs only on "cut stone and muddy water." But even this cannot be said of their brethren of Jaffna. I did not no-

tice a single good tank, or any temple or choultry better built than the meanest that abound in this region. Who has not heard and sung the "spicy breezes" of Ceylon. In America I have often passed through groves, and even open fields so blooming that the air was loaded with perfume. I have stood on the mountain that overlooks the Hudson, and have trod the shaded walks of many a lovely village. I have climbed the cliffs of the Kentucky river, and have stood in the rich savannas of the west, and I could say, "Every prospect pleases." But here all is changed. The land, as well as the population, wears the livery of heathenism; and while it remains in such a state, will never be desired for a dwelling-place by any man who has tasted the sweets of civilized and christian society, unless it be to do good, or for the most sordid motives.

From the time that I first thought of going to the heathen, the history of this mission had been quite familiar to me. The stations, their location, the names of the venerated men who had labored here successfully, the obstacles met and surmounted, the thrilling accounts of the many visitations of the Holy Spirit which this mission has enjoyed, had been the frequent topic of conversation in years gone by. And now I stood upon the ground. I found the mission, as you may well suppose, under a cloud. A vast machinery in the matter of schools, had just been stopped. The children, who, but a few months before, were gathered at the different stations by hundreds, the burden of whose learning was Jesus Christ and him worthy of all acceptance, were now rubbing ashes and parading the streets to hiss the missionaries as they passed. On every side was heard in tones of exultation, "Ah! it is as we would have it." Some of the most promising of the native helpers, to whom the brethren were wont to point and say, "See what Christianity can do," had been snared in the meshes of idolatry, and had publicly gone away. Added to all this, Mr. and Mrs. Perry had been taken away as with a stroke. But though all this had come upon them, and as suddenly as tidings of evil came to the man of Uz, still the brethren, I am happy to say, were at their posts, cast down but not confounded.

*Condition and Labors of the several
Stations.*

The first station I visited was Panditeripo. Here in the early history of the

mission, a great work had been done. The gospel had been preached extensively and enforced by the most stirring appeals. Many were gathered into the church. But now most of the members have either been removed to other stations, or excinded from the church. The schools, one excepted, were no more. And now, by the removal of Mr. Eckard to Batticotta, the few that still cleave unto the Lord are left, in a great measure, without a shepherd.

Of the seminaries at Batticotta and Oodooville too much cannot be said. I had the pleasure of witnessing the semi-annual examinations at each place. I wish you and those who act in concert with you could have been there. You would have blessed God for the privilege. "It is a thing to be desired." The Batticotta seminary, as it stands now before this population, aside from the healthy influence it has sent forth, accomplishing much for the overthrow of the reigning idolatry, is worth all the time and labor that has been expended in the whole mission. The same is true of that at Oodooville. Of the girls educated there who have made a profession of religion, but one has ever dishonored that profession. On the other hand, many a church member, weak in the faith, and ready to go back to the beggerly elements of heathenism, has been reproved and sustained by the wife which he married from the Oodooville school. Some of these young men have been brought to hopeful repentance by their wives, when the mission were despairing of their return to rectitude. These seminaries alone, if well sustained, must in time overthrow that fabric against which they are levelled. I was struck with the examination at Batticotta. It was held in the church, and many heathen of good caste and some brahmins were present. As the examination went on, the countenances of the heathen gave evidence that they felt the force of many of the proofs, brought forward by the students to confirm the system which is here taught. The seminarists and graduates, of whom many attended, on the other hand seemed to enjoy the exercises much. It is at such times, especially, that they see how firm is the ground on which they stand. The students, both at Batticotta and Oodooville, as far as from my limited knowledge of the language I could judge, acquitted themselves well. What I saw more than confirmed the opinion I had formed of the high utility and blessed influence of these seminaries planted on heathen soil.

May they never want the fervent prayers and liberal supplies of those through whose instrumentality they were commenced, and by whom they have been sustained so long.

The station at Tillipally has been much favored in days past and has still great promise. The congregation on the Sabbath consisted of the English school, the native helpers, and a few church members. I exhorted them to be of good courage, and to quit themselves like men, as on them must eventually devolve the work of christianizing the land. I had but to look through the lattice of the church window, beneath which reposes the dust of Mr. and Mrs. Richards, Mrs. Poor, and the first Mrs. Woodward, to give the thought the intensity it may well take from thence.

Maney awakened many pleasant yet mournful recollections. Here Woodward labored and prayed, and here he and his successors have left the impress of their piety and zeal. Under the diligent hand of Mr. Miner, the ground and buildings have assumed a most pleasing dress of neatness and order. The gardens contain many rare trees and plants, making an ample return for the labor bestowed. But the most interesting, as well as pleasing object here, is the printing-office and bindery—worthy of the mission by whom it was commenced and of the Board which sustains it. I have had some acquaintance with the business, and I can say that I never entered an office or bindery under a better system of regulations. The work executed here is of the first order, and the amount is very considerable. It must tell on the interests of the island, not to mention the field at Madura, which now shares very liberally in its productions.

The stations at Varany and Chavagacherry are in the midst of a dense population, to mould which will be a mighty work. A boarding-school at each place would do well. Perhaps no stations of this mission have suffered more by the recent curtailment of the funds allotted to them, than these. The congregation at Chavagacherry very much resembled that at Tillipally. Long may the brethren now located here be spared to sow the good seed, and to cultivate till the time come when he that soweth and he that reapeth shall rejoice together.

But I have yet to mention what most delighted and refreshed me while visiting here. The brethren dwell together in unity. One in aim and one in action, loving each other, (I am giving my im-

pressions,) with pure hearts fervently. Each seemed desirous to smooth the pathway of the others, and were daily giving proofs that the kindest feelings were binding together the whole circle. I am sure that here the Lord will command his blessing. This is a paradise that the called of God may every where enjoy, and it is this that shall make the hills and the mountains of the earth break forth into singing. Instead of the thorn shall come up the fir-tree, and instead of the briar the myrtle tree—then righteousness and praise shall spring forth before all nations.

Ceylon.

SEMI-ANNUAL REPORT OF THE MISSION SEMINARY AT BATTICOTTA, DATED MARCH, 1838.

MESSRS. Hoisington and Ward, the principal instructors in the seminary, giving a statement respecting its affairs during the half year just expired, referring to the term which closed on the 27th of December, with a general examination, remark—

The results of that term were, we believe, as satisfactory as usual. We had at the close of it 151 students, in five regular classes. Of these fifty-eight were church members. Of the non-professors about thirty stood as candidates for the church. Among all, there were but few poor students. We had from time to time, in the way of discipline and otherwise, dismissed those of least promise.

There is one event of that term which must not be omitted. We refer to the defection of one of our older and more prominent teachers, Edward Warren 1st. He married a heathen wife on the 11th of December; and is consequently suspended from church privileges, and removed from his office of teacher. He was engaged in the department of Tamul literature, to fit him for which much pains had been taken. He had been receiving much personal instruction from one of the faculty for the space of three years, in order to lead him to an understanding of the nature of language as a medium of thought,—to a knowledge of the universal principles of grammar,—and to enable him to combine in his instructions, so far as might be profitable, the principles of the English and Tamul grammars. He was the only one connected with us fitted for the station. Our loss is great. That department of

instruction is consequently thrown back two or three years. But the defection of such a man is a loss in many other respects. It gives the enemy occasion to feel confident, and to speak reproachfully. The enemies of the truth seem to be making, at the present time, special efforts against our infant church, in the way of heathen marriages. A remark from some of the leaders in heathenism, indicates what we have other evidence of, that there is a pretty general determination to prevent the full operation of our system in respect to the christian marriages of our educated youth. The remark was, "The missionaries may fat the sheep, but we will take care to steal them as soon as they are well fattened." All this indicates another, and a very cheering and encouraging fact, viz. that our cause is gaining ground, and that the tendency of our movements to subvert the predominant system of the country is beginning to be seen by the people. They have obviously taken the alarm, and are beginning to exert themselves in several respects as they had not before.

The other term, the events of which also we now notice, ended abruptly on the 10th of March. The occasion of its closing then, and in such a manner, was the lamented death of our beloved brother, Mr. Perry, by cholera. The boys and their parents all became alarmed. The students all left without order, while we were occupied with the dead and the suffering. Of this painful event you have received full information from other sources. We would be still and hear what the Lord would teach us.

The ordinary movements of the term were much as usual. The class of candidates for church membership continued its usual weekly meetings. Towards the close of the term a few more were added to this class, when also some favorable appearances were beginning to manifest themselves in the church and among other members of the seminary. But the premature close of the term, and the overwhelming occasion of it, left no room for the developements of any thing special for which we began to hope. We would now turn our attention to events which chiefly transpired during the vacation in January, as being those of the most serious aspect in reference to the prosperity of this institution.

At the annual meeting of the mission held on the 2d, 3d, and 4th of January, it was found on an inspection of the state of our funds, that great and painful reductions must be made in our operations,

even though we should not re-establish any of our native free schools. It was manifest that the seminary must be reduced. On the first day of our meeting, it was decided that not less than twenty must be dismissed. But after reducing other parts of the system as far as it seemed possible, it appeared that our expenses would run several hundred pounds beyond the appropriation made. On the succeeding day, therefore, the subject of reducing the seminary still farther was taken up, when we were brought to the painful decision that the then existing third class should be dissolved, and that the first two classes should be reduced to thirty each, bringing the whole number down to 100. This order was carried into effect the next week, as soon as the students came together. Five have since returned, on condition of paying their board, and two have been received as day scholars, who live so near as to be able to board at home, and yet attend regularly upon all the duties of the institution.

Consequences of reducing the Number of Pupils in the Seminary.

What is stated below presents the lamentable effects of the pecuniary embarrassments of the mission in a somewhat different, though not less painful aspect, than was given to them by former communications.—Relative to naming and supporting children, the reader is referred to page 74 of the last number.

1. We have now more than fifty names unappropriated. These we have no prospect of being able to appropriate for some time,—indeed, judging from our present prospects, for some years to come. This we the more lament from the consideration, that the success, and even the existence of many of the little associations which have forwarded these names, depend, in a great measure, upon their accomplishing their specific object. This we know from the communications we receive from them. We hope you will publish the facts in this case, that benefactors may not be disappointed in view of future reports, and that they may understand why they do not hear of or from their beneficiaries.

2. Most of the youth were fine boys of good promise; such, when they left us, as could not elsewhere be found in the country. Some we had supported for one, some for two, three, and more years. But they are now all, with the exception

of a very few, who were received into the boarding-school at Nellore, turned back to their heathen friends, to the degrading and wicked ceremonies of heathen temples, to become familiar with whatever is gross in licentiousness, with all that is demoralizing in the example and conversation of heathens. If some of these should be picked up again in future times, much that they had learned must be re-learned, and much which we have done for them must be done over again. And should we take others, they must necessarily be as these were when first received. So that there is necessarily incurred a great and painful loss, to say nothing of the pecuniary sacrifice sustained.

3. We feel that we have lost much by this partial failure in the seminary, in reference to the general interests of education in the district. The English school at Panditeripo seems to have failed already in consequence of there being no prospect of many, if any, being admitted to the seminary very soon. All the other mission central schools must necessarily be affected in the same way, to a greater or less degree. But this is not all. We had come to feel that we had an influence, to some extent, over all the educational movements in the district, especially in English departments, in giving them a more decided christian character. The terms of admission to the seminary included much important christian information. Many of the youth, even in the government schools, where only English is taught, have taken pains to get our christian books in Tamul and have studied them, solely in reference to their admission to the seminary.

The native teachers in the seminary are seven, Henry Martyn, G. Dashiell, D. K. Hasletine, Wiseborn Volk, Alonzo Phillips, William Tennent, and Sanmookam. The classes are four, embracing 108; eleven of whom are not supported by the Ceylon mission. In the preparatory class there are eleven; making the whole number to be 119.

To the patrons of the mission it will be interesting to learn that, some months since, owing to the increasing receipts into the treasury of the Board, the restrictions, which had been laid upon the annual expenditures of the mission, were so far removed, that it is hoped the seminary may be carried forward on its former scale, and most or all of the free schools which had been disbanded may be resumed.

Proceedings of other Societies.

FOREIGN.

OPERATIONS OF THE LONDON JEWS' SOCIETY.

FROM the thirtieth annual report of the society and other documents, the editor of the London Missionary Register has made out the following summary of its proceedings. The society employs thirty missionaries, in various departments of labor, at seventeen stations, on the continent of Europe; exclusive of those employed in Western Asia.

Hamburg.—Mr. Moritz is continually visited by Jews, to whom he is enabled to proclaim the message of salvation, and to offer the Scriptures and tracts: he has undertaken long and useful journeys during the year. Mr. West has traveled through the duchy of Mecklenburg, and also visited Leipsic at the annual fairs.

Cologne.—The Rev. J. Stockfeld has pursued his usual plans for distributing the Word of God in the Jewish schools of a large district, and continues to visit the Jewish teachers and others for that purpose. He has just removed to Neuwied, as offering a more central station, and presenting some other advantages.

Metz.—The Rev. P. J. Oster still resides at Metz, from whence he is enabled to travel in the country of Alsace. His letters and journals shew the difficulties of his work, owing to the infidel views so frequently prevalent among the French Jews. In a recent communication, Mr. Oster has given a translation of a pastoral letter from the grand rabbi at Metz to the Israelites of his district, which shews how the infidel heaven is at work, even among the "masters in Israel." The committee need only call your attention to the following extract:—

God has permitted different religions, according to the different necessities of men, in the same way as, by the same motive, he has created different plants, different animals, and men of different characters, genius, constitutions, physiognomies, and colors. Consequently, all religions are salutary for those who are born in these religions: consequently, we must respect all religions.

In the same letter, dated Feb. 8th, Mr. Oster refers to the general difficulties of his position. It is, however, evident to the committee that it presents encouraging opportunities of patient labor. He writes:—

The absence of any assistance of friends or christian brethren, joined to the immense influence of the Jesuits and Romanism, is a very great difficulty wherewith I have to struggle.

So, for instance, Mr. Lacordaire, a most eloquent Roman Catholic priest, from Paris—and probably a member of the Jesuitical body—on his missionary wanderings through France, arrived here some weeks back, on the special invitation of the bishop; and was since holding and intends to hold till Easter, public lectures

in the cathedral, to an innumerable auditory of every class of society, and especially of the opulent and learned, and of every religious persuasion—Papists, Protestants, and Jews. The effect which he produced it is difficult to describe: even Jews spoke of him with admiration.

In his first lectures he spoke but on general topics of the christian religion: but afterward he went on turning the arms of his science and eloquence against Protestantism, and protestant countries, and particularly England. He attacked them in such a skilful and persuasive way, that persons unacquainted with the doctrines of the Bible and the history of the Church, (as, unhappily, almost all his auditors were) could not any longer preserve the slightest confidence in the protestant religion and individuals.

How could I stop here, as an evangelical missionary, with the least hope of success, without taking up the defence of the gospel truth against this powerful advocate of popery? I consequently did not long hesitate undertaking, as I thought it my bounden duty, the defence of our reformed christian creed against the insulting aggression of it by the eloquent abbot. I published, in great haste, the two treatises, of which I forward to you a copy. The effect answered to the purpose: the authority of the Jesuitical missionary was evidently broken; and there is, since, such a religious stir among the population of this town, as, since the time of the blessed reformation, has never been the case. Several Jews of my acquaintance expressed their satisfaction; and I can say that their confidence in me has been increased by those publications of controversy; in which, however, as you will observe, I first of all purposed to convince of sin, and to spread the pure knowledge of salvation by faith in Christ only.

Mr. Oster has subsequently been requested by the committee to undertake a journey for the purpose of visiting the Jews in Belgium.

Strasbourg.—The Rev. F. A. Hausmeister enjoys much encouragement at Strasbourg, in his intercourse with inquirers and converts, and in the zealous co-operation of several pious friends, who constitute a small society for that purpose. The Society for the Friends of Israel at Basle afford great assistance by their persevering care for the converts.

Mr. Hausmeister has visited Basle, and has derived great assistance from the labors of that society: he has also traveled among the Jews of the surrounding country. He will shortly be joined by Mr. Goldberg, his father-in-law, from Dresden, whose increasing infirmities render it desirable that he should be associated with a fellow-laborer, and who will be able to render important aid in giving instruction to inquirers and candidates for baptism.

The committee have great pleasure in laying before you an account of Strasbourg, as furnished by Mr. Ewald, on visiting it on his return to Tunis:—

If any place is calculated to be suitable for a missionary station among the Jews, certainly Strasbourg is such a spot, because about 5,000 Jews reside there. It is the chief place whereto

the Jews of Alsace resort for commercial intercourse: besides, Strasburg is situated near the dukedom of Baden, from whence constantly Jews come to this place, as also from other places of Germany; and a faithful missionary to the Jews finds work enough, in various ways, in order to do good to the house of Israel: and you know that the labors of our brother Hausmeister have been richly blessed; that many have been brought to the knowledge of Christ through his instrumentality.

Offenbach.—Mr. J. D. Marc has many opportunities of noticing the progress of inquiry among the Jews; and has sent over, from time to time, some interesting evidences of the struggle which is going on. He finds increasing openings for distributing the word of God among the Jews.

Berlin. The committee have already alluded to an alteration in the duties of the Rev. W. Ayerst; who will, in consequence, proceed to Frankfort-on-the-Maine on his return from England, where he has been carefully engaged in promoting the objects of the society.

The Rev. Charles Becker, who was for some time at Magdeburg, and had been subsequently requested by the committee to remove to Frankfort, will now occupy the station formerly filled by Mr. Ayerst at Berlin. He has only spent a part of the year at Frankfort; and, at first, was greatly discouraged by the difficulties in the way of missionary exertion, and by the general character of the Jewish population, absorbed in worldly pursuits and misled by the false philosophy of their learned doctors, Jost, Creutznach, Jolson, etc., who endeavor, to the utmost of their power, to eradicate the very idea of a Messiah. Experience, however, proved that these difficulties were not insurmountable; and Mr. Becker began to find access to the Jewish population, of which he has furnished some details.

Halberstadt.—Mr. Noesgen has traveled through the districts immediately contiguous to his place of residence, and has sown the good seed, though not under very hopeful circumstances. The removal of some difficulties which have hitherto impeded the labors of several of your missionaries will, as the committee hope, enable them to remove Mr. Noesgen to a more suitable sphere of labor.

Breslau.—Dr. Neumann has furnished the committee with much important information respecting the progress of Christianity among the Jews of Silesia. Soon after your last anniversary, he gave a statement, from which it appears that, during the two years previous, fifty-seven Jewish converts had been baptized in the province of Silesia, according to the official statement of the consistory.

Konigsberg.—The Rev. J. G. Bergfeldt still occupies the same post which he has for so many years filled with an evident blessing resting on his labors. Besides his labors in Konigsberg, he has visited Memel, as in former years, disseminating the word of life.

In the course of last summer he had to complain of his stock of Bibles being exhausted, which led to his receiving fewer visits from the Jews. He had, however, ample employment in visiting inquirers and converts at their own houses.

After acknowledging the receipt of a fresh supply of Scriptures, he writes:—

I consider it as no small sign of the advancement of our cause among Israel, that I have been asked repeatedly for the Hebrew Bible with the New Testament, which they would have purchased in preference to others which I offered to them without the New Testament. I do not mean to say that this is the case generally; but even in single instances it is a pleasing fact. When you have an opportunity, I wish you would send me again a supply of the small Hebrew Bible with the New Testament bound together. The young generation of the Polish-Russian Jews are only as it were kept in fetters by their parents and relations, or else we should see numbers of them come forward and profess the Christian religion. Our children will, no doubt, see much more striking effects of the missionary operations among the Jews. What we have most to pray for is, that they may be preserved from the spirit of infidelity which threatens to spread very widely among them. Nothing that we can do is better calculated to guard them against it, than the circulation of the pure word of God on the largest possible scale: there, they will learn to distinguish between divine revelation and human tradition and empty fables, which they have been taught to consider as of equal authority.

Posen.—The schools in this province are carefully superintended by the committee of the Posen Society, who report at the close of the year:—

Our seven schools have been frequented by 296 children. It may be some have visited them but a few times, and others very irregularly; yet all who were able to understand have heard somewhat of the saving truth.

Mr. Graf and Mr. Hartmann reside at Fraustadt, from whence they occasionally visit the schools in the duchy, in the course of their missionary journeys. Mr. Hartmann visited Frankfort-on-the-Oder.

Mr. Davenport resides at Inowroclaw, and Mr. Bellsom at Bromberg, in the grand duchy of Posen. They have undertaken several interesting journeys in the province, and have proclaimed the gospel to the Israelites who inhabit it in such considerable numbers. The committee are scarcely able to do justice to the importance of this station, by any brief extracts which they might make from the journals already published in the "Jewish Intelligence." The difficulties hitherto interposed in the way of their missionary labors have been removed; and they have received positive permission from the king of Prussia to prosecute their work.

Poland.—Your committee cannot present to you a better summary of the proceedings of your missionaries in Poland than that contained in the report which the mission is required annually to make to the General Evangelical Consistory of the kingdom.

Many details are given under the heads of Warsaw and Lublin. Ten Jews were baptized in the year.

Cracow.—Dr. Gerlach and the Rev. T. E. Hiscock reside at Cracow, where, notwithstanding much apparent discouragement, and great occasional opposition, very important opportunities are enjoyed for disseminating the word of God.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN SOUTHERN AFRICA.

FROM the journals of the Rev. Messrs. Owen and Hewetson, missionaries of the Church Missionary Society, stationed at Umgunglovu, the residence of Dingaan and capital of the Zulu country, pretty copious extracts are inserted below, that the reader may have a fuller history, than communications previously inserted have afforded, of the distressing scenes which were witnessed during the few weeks which followed the breaking up of the missions in Dingaan's country, as narrated at pp. 307—313 of the last volume. The murder of the Dutch delegation by Dingaan, it will be recollected, was on the 5th of February, 1838; immediately after which the Zulu army fell upon the advance party of the Boers. Early in March, an expedition was fitted out at Natal, consisting of white men and natives to invade Dingaan, and take his cattle. In this they were somewhat successful. He soon, however, came upon them with an army and spread terror and destruction in the vicinity of Natal. To this state of things the following extracts from Mr. Hewetson's journal relate. Ambanati was a missionary station occupied by captain Gardiner, within a few days ride of Natal, which had just been abandoned.

Country desolated by War and Wild Beasts.

April 11, 1838. We started this morning at two o'clock; as our neighbors would not suffer us to light fires, and we needed our supper. When daylight came, we discovered that we had left the road, and got into a slough where the elephant and buffalo resorted for coolness: the reeds were upward of sixteen feet high. We got out with a little difficulty; and saw, as we thought, a wild pig. Two of us seized guns; and coming up to the carcass of an elephant, on which the hyenas and beasts of prey had been feasting, a lioness bounded near us, growling as she went. We levelled, but could not get a shot, on account of the grass, which was here up to our arm-pits. It is dangerous to have any thing to do with the African lion; as he is not the gentleman that we read of in books, but a villain, if he can be. We saw numbers of jackals. We outspanned in a lovely plain, called by the Natal hunters, George's Town, abounding with deer, but uninhabited by man;—the remains of a native village telling us, that the devastating wars of Chakka, and his successor Dingaan, had given it to the beasts of prey, who roam unmolested among the beautiful trees, or repose on the rich turf. At last, Ambanati came in view—a romantic spot. On the right, the sea is seen rolling a tremendous surf, while all around little hills caused a pleasing variety of landscape. When we got there, all was silent as death. The benevolent proprietors were now on the deep, and the affrighted natives had fled for refuge to the bush. Every article was exactly in the way that the family had left it: in one place, clothing for the

natives; in another, books for their instruction. Alas! that these plans should be entirely frustrated, seems a mysterious providence. I fear that the station will never have an owner, who will supply the place of the good man who has just abandoned it. A few of captain Gardiner's men made their appearance: they looked miserable. They acted wrong in going to war; and nine of them were killed, and the rest did not know what to do. They despised counsel, and suffered.

12. Yesterday evening I started from Ambanati, thinking to cross the Tongat before dark; but could not, as this river had swollen; so that I was forced to outspan in the neighborhood of the Natal army. These worthies had doubled their forces; and as they lay round their fires, they presented the strangest sight imaginable. The natives, to distinguish themselves from the enemy, had put on any thing they could provide: some wore for hats beer-strawers, a sort of sugar-loaf basket; others had on women's gowns, the back in front; others, pieces of calico, etc. Although it was heart-rending to see this fine people about to murder one another, still I could not but gaze at the scene which these creatures presented. I went to their leaders, and endeavored to stop them in every possible way; shewing them the madness of facing a force sixteen times their number; the sin of leading these creatures to certain destruction; and their awful responsibility for such actions to a holy and just God. But I spoke to madmen: they thought of nothing but the Zoolah's rich flocks. I little thought that I should never see them more. I invited them to my wagon, that I might read to them: two came. Just as we had done, one of the sentries ran to us, saying that a herd of elephants were coming, and would attack us. I got out, and heard the male elephant make the mountains and valleys ring with the most terrific noise. The whole troop passed near us; but as we were to leeward, we were not molested. I am told, that if they had got the scent of man, they would certainly have attacked us. The elephant here, full grown, is eighteen feet high; and, if I credit those who hunt them, he is not the grave creature described by travelers, but the tyrant of the desert; and the sound of this trumpet seemed to confirm it. I never heard this strange noise spoken of until to-night. On returning home, we met about 500 natives, armed with assagais and shields; while in the rear were a considerable number of women, carrying Indian corn for the army. As they passed, they sang the wild war-songs of the country; the whole party accompanying the singer with their elbows, wrists, etc., and joining in the chorus, which was merely a repetition of "Huz, huz."

14. I got home in safety, after traveling through a country in a state of war, and inhabited only by wild beasts. In this journey I saw, as far as the eye could reach, luxuriant grass, green as a garden of leeks, evergreen trees, hill and dale, all in pleasing variety; all without one human soul, or one beast that acknowledged man as his master.

17. I wandered this day through the delightful gardens of an unconquered tribe; who, unable to defend cattle, betook themselves to tillage, and now have five miles in a good state of cultivation. They have Indian corn ten feet high; with plots of amadoombi, a root not unlike potatoes, the leaf resembling the parsley;

and izingelooob, an agreeable sort of pulse. All this immense tract was cultivated by the females, with a spade in the form of a *séraper* used in English houses. I had an interpreter with me, and entered into conversation with several men whom I met at the entrance of the cattle-fold. They are very communicative, answering freely every question; and, in their turn, asking many questions. They seemed surprised when I informed them about the Bible and some of its contents; and listened with great attention. They are excellent judges of cattle, of which they are fond. I walked about twenty miles this day, through a country inhabited by a tribe who escaped the cruelties of Dingaan and his murdering predecessor Chakka. These people had no cattle till lately; and living in a place not easily approached by an enemy, they are hospitable and communicative. From this tribe the Fingoes descended, who are now at Port Elizabeth; and are extremely frugal and industrious.

As a vessel was providentially in the harbor of Natal, Messrs. Owen and Hewetson went on board on the approach of Dingaan's army to the place, where they were detained by adverse weather till after he had retired from his work of devastation. Mr. Owen gives the following account of his movements and success, when his army came into contact with the main body of the Dutch Boers.

Victory over the Dutch and Port-Natal Settlers.

From a Scotchman connected with the Boers, I learned pretty full particulars of the commencement of hostilities between them and the Zoolah chief. On the 6th instant, a commando, consisting of 300 fighting men, under Peter Uys, left the camp; and proceeded into the Zoolah country, found no enemy till they arrived within half an hour's ride, and were within sight of the capital. Dingaan had ordered all the cattle to be driven away, so that they found but one stray ox. The despot's army was drawn up on some rocks; through which there was a narrow pass, from which the Boers were to make their egress, before they could reach the royal residence. The rocks formed a half circle: on each quadrant sat a division of the Zoolah army, guarding the pass. A third division remained at some distance, to fall on the rear of the Boers as soon as they had entered the ground which the Zoolahs had chosen for the fight. By this means they hoped to surround them, and prevent all opportunity of escape. Peter Uys divided his men into two principal parties, which were to commence with the two divisions of Zoolahs who were arranged on the rocks. A smaller division, under Cobus Uys, was stationed by itself, with orders not to attack the third party of Zoolahs unless they should happen to make the first onset. The division which Peter Uys commanded advanced and fired. The party of the enemy whom this division attacked were quickly put to the rout. Meanwhile, the other main division of the Boers met with a signal defeat. Having fired not more than sixteen shots, they fled. The Zoolahs, returning from the pursuit, and being quickly joined by the other two divisions,

now hemmed in the remaining Boers. Before this, however, Peter Uys, his son, a boy about twelve years old, who fought at his side, and ten other men, had fallen. They were surrounded in a clough, from which they were not able to extricate themselves. Uys received a wound in his thigh, and fell from his horse. Being mounted again, he continued to fight; but fainting from the loss of blood, he once more fell from his horse; when he was heard to exclaim, "Fight your way out, my brave boys! I must die." The Zoolahs then came and speared him. The Boers being surrounded by the enemy, who were vastly their superiors in numbers, continued the fight for about an hour and a half, keeping up a continued fire, dismounting, and advancing several paces till they were able to take a sure aim at their adversaries, and then retreating to their horses—which are trained to stand perfectly still in the midst of this noise and firing—mounting and loading. On the other hand, the Zoolahs were not able to come sufficiently near to take aim with their spears—which on this occasion they threw—before they were shot. Thus about 500 of them were killed, though some reckoned their loss at 1,000. At length, the Boers, unable to make their enemy retreat, were obliged to effect a retreat for themselves; which they accomplished by directing a fire simultaneously to one point of the ring; and having thus made a lane with their guns through the Zoolahs, they rode over the dead bodies, and escaped. A party of nine hid themselves in some Indian corn, in order to cut off some spies who had been observed to follow them all day, with a view to notice the place of their encampment, that they might fall on them at night. At sunset, as these spies, seven in number, approached the place where the liers-in-wait were concealed, the latter issued forth, and each shot his man dead in a moment. The battle was fought about ten o'clock, on the 11th instant. The Zoolahs might justly claim the victory, though it was dearly bought.

17. A sad and awful day! I took a long walk in the morning, chiefly with the view of visiting some more villages. On arriving at the first, I saw a young warrior; and on my asking him and the women who were about, whether they would like to be taught, he returned answer, that the whole commando had been destroyed by the Zoolahs, and that all the white men were killed. I pursued my walk to Mr. Ogle's own village; but ere I arrived, the sound of weeping and lamentation met my ear. I entered Mr. Ogle's hut, where a great number of natives were assembled. He himself had not gone out this time to fight; and he now acquainted me with the various reports which he had heard, which, though differing in many particulars, all agreed in this, that there had been a great slaughter both of the natives and white people. He had scarcely begun to tell me what had happened, when a native woman arrived, bringing further intelligence; at which all the women in the village set up loud cries and wailings, running in all directions, crying in their own language, "Alas! alas!" As yet no man had arrived from the commando, who had actually seen the fight; but in a few minutes a warrior arrived with his gun, having fled seventy-five miles in a day and a half, from the very scene of action. The intelligence which he brought corroborated the former reports respecting the general massacre of white people

and black; and now the scene was heart-rending beyond all example. The tumultuous cries of the distressed women, whose husbands were supposed to have been slaughtered, made the air resound. One woman was seen wailing with her hands at the beck of her head, crying mournfully, "Borya baba!"—return my father! An English woman, among the rest, was almost frantic with grief. In the mean time, the men eagerly gathered round the messenger, to hear particulars. As it was expected that the Zoolahs would pursue their victory, and come down immediately on Port Natal, I observed that it was of paramount importance that we should be prepared for an eternal world, and exhorted them to seek the Lord. After leaving the village, I heard the voice of weeping and lamentation for more than a mile. At night, we went on board the brig *Comet*, captain Haddon, which, providentially, is now in the bay.

19. I visited a white man, who with three other Europeans effected an escape. He was lying under a wagon, severely wounded in his knee. He had received two other wounds, which were now healed. It appears that the Port Natal army crossed the Tugala at day-break on the morning of the 17th, and attacked a Zoolah village. In a short time, myriads of the enemy were seen pouring down the hills. Such of the Natal natives as fought with spears ran to the white people, and the natives who carried guns, for protection; at the same time casting off the white calico which had been tied round their bodies as a badge of distinction. Being followed by the enemy, it was impossible now to distinguish the Zoolahs from the Natal natives. It is stated, that multitudes of the black people fled, and were pursued by thousands of Zoolahs, who killed more in the flight than in the battle. The loss on both sides was very great; but all the leaders of the Natal army being killed, Dingaan may justly reckon that he has triumphed over his foes in this quarter. Nearly every individual of the party with whom I conversed on my arrival at Port Natal and dissuaded from the fight, besides many others of the white men whom I knew and had seen so lately, had perished. Of seventeen Englishmen who went out, only four returned.

To this picture Mr. Hewetson adds—

War is a curse in this fine country, and, I believe, in every other in which it is carried on. Those who think differently, would change their opinion, if they heard the shrieks of the mothers, wives, and daughters of those who fall in battle. The fresh arrivals of the few who returned bring more tales of woe; as the poor creatures hoped the best, until they heard the contrary. So utterly abandoned are they to grief, that they forsake their huts, and live in the corn-fields; and suffer the cattle to come and destroy the corn before their eyes, although in it their chief maintenance consists.

April 24. This morning we saw two large bodies of the Zoolah army coming down the hills. The black shields shewed the regiment of boys, or those who are not suffered to shave their heads, not having distinguished themselves in battle; the others, with white shields, shewed the Unkunkinglove regiment, or body-guards. Each regiment averages 1,000 men: there were other regiments, but we could not distinguish

them at this distance. See the merciful dealings of the Lord!—a vessel lying in the bay—the captain being sick when the wind was favorable! If this had not occurred, every man, woman, and child would, in all human probability, have been butchered by these enraged savages. Besides, we got timely notice: and here we are in safety; while thousands of armed warriors are roaming about, to kill all whom they can find. Oh for a grateful heart!

Climate, Productions, and Condition of the Population at Delagoa Bay.

On the 11th of May Messrs. Owen and Hewetson left Natal, and on the 20th the latter writes—

"This morning we entered the spacious bay, Delagoa, thirty miles wide at the mouth. In the evening, as we came up this large river, a boat came to meet us, containing the Portuguese governor, an Arab, a Malay, and Mozambique soldiers; and in half an hour after, I heard the strange jargon of six languages, all being spoken at once, between sailors, soldiers, interpreters, etc. A Dutchman was one of the party; and he told us that his people were all sick—they had buried one this morning.

26-27. That monster, intemperance, finds its way everywhere; and, as a matter of course, has its attendants—crime and misery. The soldiers are foremost here in evil. These are some of the evils which attend civilized man in his intercourse with savages, except he is directed by divine grace. This lovely Lord's-day evening is defiled, by Europeans drunk, or natives at work. The natives are ignorant of its sacred obligations; but the Europeans know better.

29. There is no corn cultivated here; but, at some distance, rice is grown. The boats are the rudest attempts imaginable: as they have no saws, each board costs them a tree. The boards are stitched together with grass ropes; so that, of course, they ship plenty of water. Many things are to be got here—ivory in great abundance; ambergris sometimes; fowls, pigs, and fish, are very cheap. Here are limes, bananas, and cocoa-nuts. Here are also a great variety of singing-birds, which are brought for sale. Old iron is the best currency; but they have no stores to get clothes, nor any sort of bread but what is made from rice: neither have they tea, nor sugar; and, until the Boers came, they had no milk; nor meat, except pigs and fowls. The months of January and February are sickly. Dingaan, the Zoolu tyrant, attacked this place, and killed the late governor, about five years ago. They have a strong fort; but the guns are eaten with rust, and the greater part of the seventy soldiers are the emaciated victims of intemperance and vice. They still think that they could resist the Zoolu, if they made an attack; but I have my doubts, if the Zoolu had the inducement of cattle.

Delagoa Bay, a slave-port of Southeastern Africa, held by the Portuguese, is north of the 26th parallel of latitude, and about 300 miles northeast from Natal. Even as far as this point it seems that the Dutch farmers from the Cape colony have penetrated, still encountering

hardships and disasters in their march. Of the unhappy remnant found at Delagoa Bay, Mr. Owen writes—

As a proof of the unhealthiness of the place, there is the hull of a small schooner of sixty tons on the beach, the crew of which all died from the influence of the climate, when they came into the country to trade. We here saw the shattered remains of Louis Tricheard's party, which was the first company of emigrant farmers that left the Colony, some years ago. The afflictions which they have undergone are of a truly pitiable kind. Out of eighteen families, comprising about one hundred individuals, who emigrated under Tricheard, two married men only, viz. Tricheard and his son, and a few widows and children, are all that now remain. Nine complete families, who separated from Tricheard, were destroyed by the native tribes through which they had to pass in quest of a settlement. Five times, generally in the night, was Tricheard's party assaulted by the savages, some of whom were armed with bows and poisoned arrows. The farmers were, however, always successful in driving them away with their guns. On one occasion, in the night, the Mantatees, a tribe in the interior, were about to fall on them with sixty men, when the younger Tricheard shot their leader, who, as he fell, received in his side one of his own poisoned arrows. His weapons were taken, and shown to us, particularly the arrow in question. But these were not the only dangers which this party were obliged to encounter. Having escaped the violence of man, they began, one after another, to fall victims to the climate. The Portuguese sent an escort to bring them to Delagoa Bay, where they are now suffering from the bilious intermittent fever which they caught in the course of their wanderings. Several have died since they reached the place; and no fewer than three adult persons perished in the short time we were there: one of these was the younger Tricheard's wife, whom I buried by the side of her mother-in-law. The rest we left all ill, with very few exceptions; nor is it probable that a single individual among them will survive; as there is no medical man to advise them, nor any one that understands medicine.

The settlement of Lorenzo Marques contains about 100 individuals, including Portuguese, Mozambiques, and one or two Malays. Most of the inhabitants are connected with government, or are soldiers belonging to the fort. They have no priest, nor any form of religion. In Delagoa Bay, the wives are the slaves of their husbands; for this has been a slave-port, and the inhabitants continue to purchase slaves of the natives. They, however, treat them with kindness; though, for the first few days, they confine them in chains, to prevent them from running away—as we saw. The English river, which shortly branches out into three streams, is, at Lorenzo Marques, about two miles broad, and is navigable with ships for many miles. There are distant mountains in the horizon; but the country about Delagoa Bay is flat, and contains very poor pasture. There are scarcely any cattle, but such as belong to the Dutch, who have immense flocks and herds. The natives, as well as the Portuguese, seem to live chiefly on rice, Indian corn, poultry, pigs, etc. Lemons, citrons, pine-

apples, and bananas, grow here, as well as the cocoa-nut tree and other fruits. The whole country, as far as the south bank of the English river, nominally belongs to Dingaana. It is occupied by various tribes, who are all tributary to that despot. These trade with the Portuguese by means of boats of native structure; the only instance, I believe, of this species of native workmanship in Southeastern Africa. The name of Dingaana has spread terror even beyond the coasts of Delagoa, and his trade extends as far as Inhamboa on the tropic. The Portuguese were once surprised by an army of Dingaana: the governor was killed, and the fort destroyed. The native population is very great in the neighborhood of Lorenzo Marques. About a mile from the settlement there is a native town, consisting of a vast number of little villages of huts, with some distance between each. Having no cattle, they have no fold; so that the town assumes quite a different appearance from a Zoolu or Caffer town, which consists of huts built round the cattle-fold. The huts at Delagoa Bay are also conical; not beehived, like the Zoolu and Caffer huts. The language here spoken by the natives is a remote dialect of the Zoolu: many of them, however, speak the proper Zoolu dialect, and also Portuguese. The ship having discharged her cargo, and exchanged it for ivory, both elephant and sea-cow teeth, and Indian corn, we set sail on Saturday morning, June 16th: and being carried most of the voyage before a prosperous gale of wind, we had a speedy passage to Algoa Bay; where we anchored on Friday, June 23d, being greeted with much cordiality by our friends.

AMERICAN EPISCOPAL MISSION IN WESTERN AFRICA.

Death of a Chief—Funeral Ceremonies.

UNDER date of May 5th, 1838, Doct. Savage gives the following account, as published in the Spirit of Missions, of the proceedings at the decease and funeral of one of the head-men at Cape Palmas. Messrs. Wilson and Wynkoop, who visited Cape Palmas in 1834, mention the island off the cape, where the bodies of the dead are deposited, and some of the ceremonies of the interment, [vol. xxx, p. 291.]

Last night about two o'clock, all were awakened by the repeated discharge of numerous guns at the Cape Town. This proved to be on account of the death of Seah, one of the principal "head-men." He was spoken of as the successor to Freeman, the present king. This firing has continued throughout the day. This is customary on the death of a "great man." Went in to town to witness his funeral. This is the first native interment, all the ceremonies of which, I have witnessed. They were as follows:—

Just before arriving at the town, I met three natives going for the coffin. This is a change in their custom. Formerly they put the body into a canoe and left it on the surface of the ground. This is the third who has been buried in a coffin. As I entered the town, noises from drums, firing, mourning, and crying of the wives of the deceased were deafening. I pro-

ceeded to the house of the deceased, in front of which were assembled hundreds of women and children. Upon a rude bedstead lay the corpse in a state of almost perfect nudity. In his life-time he had been a warrior. At his head on the left stood fixed in the ground two spears, and a woman by them, holding up to the view of the multitude, leopard, monkey, and other skins, which he had taken in the chase and some in war. On the right was his standard, the flag of which, composed of dark blue cotton cloth in the body, white cotton for the border, having a cross of red flannel in the centre, and a long tail of the same material, waved over his head. By his head sat his chief wife, with a bandanna handkerchief, which she waved to and fro to keep off the flies, accompanying each stroke with a corresponding motion of the head and body, while she poured forth her lamentations loud and long. At the other extremity sat two other wives holding each a foot in their hands, accompanied by contortions of their bodies, recounting the good qualities of the deceased, and mourning over their loss. Along the side were arranged the rest of his wives, all of whom (eight in the whole) manifested by their uncouth movements and piteous exclamations, great sorrow at their bereavement. At a short distance on one side sat six or eight musicians, with instruments of hollow-wood, and dried skins drawn tensely over one end; upon these, as drums, they incessantly played, which, together with their war-horns, the mourning and crying of the women, the firing of the guns, made up a scene unique beyond conception.

Amidst this confusion, approached a woman with an earthen vessel, containing a light colored fluid. Dipping her hand into it, with the utmost solemnity, she spread it gradually over the face, and then the body. This, as it became dry, appeared like chalk, and gave to the corpse a hideous aspect. Next came two men, brothers of the deceased, with long strips of cloth (calico, gingham, etc.) which were spread successively over the body. This was to show the number and variety of his robes; in other words, that he was rich, consequently a great man. Then came his ornaments, such as strings of beads of various colors and sizes, strings of leopards' teeth, which in numbers, are a sign of wealth. These were laid upon and about his heap, and his snuff-box by his side. Things being thus arranged, the body lay in state.

In another direction, in the centre of a little space or court-yard, around which are built the houses of the deceased, lay a heap of broken wooden bowls, crockery, etc., ready for the interment. These are considered money and ornaments; and the highest ambition of all who aspire to wealth and influence, is to have the inside of their houses hung with them in great numbers. Around this space, or little yard, were arranged six or eight grave, patriarchal looking men, having red woollen caps, long grey beards, and in their hands long and highly polished canes. These were the fathers of his wives. To their view and to that of spectators, was opened an old leather trunk, filled with his treasures. From this were drawn, piece after piece, calicoes, checks, and gingham, in further display of the dead man's wealth.

Two or three hours were thus spent in exhibiting strips of calico, crockery, etc., to impress the surrounding multitude with a lofty idea of his rank and riches. The coffin was then

brought forward, made in the usual manner, with rough pine boards. The body was deposited therein, amidst the firing of guns, and terrific sounds of their drums, and war-horns, and the wailings of hundreds of females. Upon and around the sides were packed the cloths before exhibited. The lid was then nailed down and the coffin covered with blue cotton, striped over with white in figures of a diamond shape. This done, a bullock was produced, and slaughtered by the head of the coffin; the blood caught in a bowl was poured upon other cloths and crockery deposited in chests; a kid was likewise killed, and two fowls and rice prepared with palm-oil, for the dead. At last came a moment of comparative silence; and soon after, by the confused movement of the multitude in an opposite direction, the chief of the tribe was perceived to be approaching to bid the final adieu to the remains. He wore a white silk hat and a piece of gingham around the waist; in this simple dress he proceeded to the head of the coffin, and leaning over it, resting upon his staff, spoke about five minutes to the corpse; no one could or would tell me what he said. Having finished, he retired to his house. Then stepped forward a man of striking appearance, and addressed the crowd with great energy. This it seems was the "soldiering or commander of the military," issuing the orders of the subsequent exercises. The soldiers were to proceed to the front of the agent's house upon the Cape, and there to fire a salute in honor of the dead. At this moment the coffin was placed upon the heads of two strong men, one at the foot and the other at the head, who immediately proceeded, at a rapid pace, through the winding streets of the town, till they came in front of the king's house. There they stopped and refused to go farther. Such movements are common in all funeral processions. The corpse at such times is unwilling to go, say they; the devil stands in the way. After much turning and pulling and shoving, by the bearers, this evil was overcome, when they proceeded with still greater rapidity, amidst the discharge of guns, to the agency house, as ordered by the "soldier king." Now commenced their salute, which continued, an irregular and dangerous firing, or rather exploding of guns, for fifteen minutes. This done the procession moved on to the water's edge, in the same confused manner as before. The coffin was set down upon the beach, and further ceremonies performed, preparatory to a farewell from the wives of the deceased, and a passage over to a neighboring island, their place of interment. Now were renewed the horrible wailings of the women; some of whom threw themselves upon the coffin, others danced around it, tossing their arms in the air, while others again rolled over and over upon the sand, beating and tormenting themselves in various ways, betokening their grief. At last the time arrived for transporting the chests, containing the goods and articles to be buried with the body. These were carried first to the island, and placed upon the beach under the flying flag, which had been furled in crossing over. Then came the coffin, accompanied only by the number just necessary for performing the burial. The procession was again formed, and now advanced in greater order. The individuals, bearing a quarter of the slaughtered bullock, the goat, fowls, and the rice, led the way. Then followed the standard-bearer immediately preceding the body, and

others carrying the chests of cloths and crockery. Winding their way between rocks and bushes, they proceeded slowly to the place of burial; the whole of the route being previously sprinkled with rice by the way of appeasing and conciliating the favor of the devil. At last they stopped in about the centre of the island, where, digging a shallow grave, they deposited the body. Upon it they threw the crockery, etc., previously broken into a thousand pieces; and around the grave they strewed the cloths, calicoes, and gingham, torn and mutilated in like manner. Upon a rock, and near the place, were left the meat and rice, the latter being scattered in every direction.

Thus closed the burial of a "great man" of the Greybo tribe, in Africa. In witnessing this scene, I was never more deeply impressed with their degradation. It seems to be nothing more than a vain desire of empty show, and affectation of wealth. But little or no sorrow, in my view, characterized their doings, and throughout the whole I could think of nothing else but "devils and lost spirits." When I thought of the usual consequences of death among this people, the charges of witchcraft, and the punishment of many innocent beings, by poison, sadness and sorrow "gat hold upon me," and I could but wonder at the delay of the wrath of God against such ungodliness, and unrighteousness of men."

I have often tried to get at their real object in burying cloth with the dead, and in depositing meat and rice near them; but in general the only answer obtained has been, "that be country fash," "white man hab him fash, and dis be country fash." On this occasion, however, I was informed by one of the principal and most intelligent men that it was for the use of the deceased. I asked if he supposed a dead man capable of eating food. "No! no!" with quick reply, "but spose he die and we no give him money, that time he come to t'other place (the land of spirits,) when they look him, and he no hab money, den they say 'ugh!' he be poor fellow, and no let him in; so they make palaver for him. 'Spose he hab plenty thing, den they take him in, and he be great man among em,' and they do him good fash."

This seems to be about all the idea they have of a futurity. They believe after a man dies, his soul appears again in this world, after a short time, in the body of an infant, who again in turn re-appears in the form of another, and so on eternally. Human existence thus becomes a circle, an unceasing round of life and death, so to speak, while no accountability, no judgment enters into the view.

"Seah" had been my patient, and had long been laboring under a very bad cough, and died by consumption. He had lost all faith in "country doctors," and during his last illness, requested to be carried out to the mission, to evade their cruel treatment, and disgusting nostrums. Their influence, however, was too great, and prevented this. The night before his death, he declared to the by-standers, that his death was not occasioned by witchcraft, and forbade the administration of any red water on his account. This is a case exhibiting the influence of the missionary. The views of this man had been so far changed as to save the lives of many others through this single request. Have we not encouragement to believe

that our influence will go further? May we not hope that our efforts will result in the salvation of souls?

MEDICAL MISSIONARY SOCIETY IN CHINA.

In former volumes of this work mention has often been made of the Ophthalmic Hospital established at Canton and sustained by christian and philanthropic gentlemen residing there; and on page 170, of the last volume, allusion was made to the contemplated organization of a Medical Missionary Society by the same gentlemen, and it was mentioned that a spacious building, capable of accommodating 150 patients, had been purchased at Macao, intended by Doct. Colledge, the purchaser, to be used for the purposes of the society. On the 21st of February, of last year, a meeting of gentlemen interested in the object was held, and 'The Medical Missionary Society in China' organized. The object of the society, as briefly stated by its committee, in a pamphlet which they have brought before the public, is, "To encourage the practice of medicine among the Chinese, to extend to them some of those benefits which science, patient investigation, and the ever-kindling light of discovery have conferred upon ourselves."

The peculiar situation, character, and prejudices of the Chinese, and the apparent impossibility, at present, of bringing the usual means of diffusing christian and other useful knowledge to bear directly upon them, seem, in the view of the society, to render the method now proposed to be adopted expedient. It is not proposed as being the most direct and appropriate manner of introducing the gospel to a heathen people; but as being likely to open one avenue through which some of the blessings of Christianity may flow in upon that vast community, while all other avenues are fast closed against it. On this point, the committee of the society, in their published address, remark—

In the midst of many improvements, and surrounded by numerous social advantages, the Chinese are nevertheless deficient in medicine and surgery, and acknowledge this deficiency by their conduct, whenever they can avail themselves of the well-directed skill and the superior adroitness of foreigners. The love of ease and the hopes of health lead mankind to accept assistance, wherever they can find it, to forego their prejudices, and sometimes to make large sacrifices, even under a very slender prospect of recovery. The Chinese, though exclusive in all their policy, form no exception to this rule, for they have come in crowds to the ophthalmic institution, submitting to operations and medical treatment with unbounded confidence, and obtaining health and restoration, through the means of the physician, with

every mark of the most unfeigned respect and thankfulness.

Our course, then, is clear, a road to usefulness is thus open before us, a great people stand in need of our assistance in this way, and are withal very glad to receive it. To restore health, to ease pain, or in any way to diminish the sum of human misery, forms an object worthy of the philanthropist. But in the prosecution of our views we look forward to far higher results than the mere relief of human suffering. We hope that our endeavors will tend to break down the walls of prejudice and long cherished nationality of feeling, and to teach the Chinese, that those whom they affect to despise are both able and willing to become their benefactors. They shut the door against the teachers of the gospel; they find our books often written in idioms which they cannot readily understand; and they have laid such restrictions upon commerce, that it does not awaken amongst them that love of science, that spirit of invention, and that freedom of thought, which it uniformly excites and fosters, whenever it is allowed to take its own course without limit or interference. In the way of doing them good, our opportunities are few, but among these, that of practising medicine and surgery stands pre-eminent. Favorable results have hitherto followed it, and will still continue to do so. It is a department of benevolence peculiarly adapted to China. Ordinary modes of conveying information fail to attract the regard of the Chinese. Hence their groundless fears and suspicions of us continue unchanged. If a ray of light flash unexpectedly upon them, they view it, not as a pure beam from an uncorrupted source, but as an *ignis fatuus*, calculated only to mislead. Could we dispel these fears and make known to them the true character and desires of the civilized western nations, many are sanguine that a more friendly policy would be adopted towards us. And in the department of benevolence to which our attention is now turned, purity and disinterestedness of motive are more clearly evinced than in any other. They appear unmasked; they attract the gaze, and excite the admiration and gratitude of thousands.

"*Heal the sick*" is our motto—constituting alike the injunction under which we act, and the object at which we aim, and which, with the blessing of God, we hope to accomplish, by means of scientific practice, in the exercise of an unbought and untiring kindness. We have called ours a missionary society, because we trust it will advance the cause of missions, and because we want men to fill our institutions, who, to the requisite skill and experience and self-denial, add the high moral qualities which are usually looked for in a missionary.

Respecting the manner in which the society contemplate obtaining suitable professional men for accomplishing its objects, and the character which they should sustain, the address of the committee before referred to contains the following remarks—

The objects we have in view in the foundation of a society of this description are:

1. That those who shall come out as medical missionaries to China may find here those to whom they can apply for assistance and information, on their first arrival in the country.

2. That by this means their services may be made immediately available, while, at the same time, they may be put in the way of learning the language, for the purpose of fitting themselves to practise in parts of the country to which foreigners have not hitherto gained free access.

3. We do not propose to appoint individuals to the work, but to receive and assist the medical men who shall be sent out by societies formed for the purpose either in England or America. Being acquainted with the peculiarities of the case, our special desire is to draw attention to the selection of men of suitable qualifications.

4. We therefore propose to receive any sums of money which may be given in aid of this object, and to disburse them as shall be deemed expedient, until the society be formed, so that the labors of those who engage in the cause shall not be retarded.

For the agents by whom we are to carry our object into execution, we must look to the missionary boards and committees in Great Britain and the United States. They have it in their power to help us, and are best qualified to select men that are fitted to execute our designs. We do not engage to support such individuals, and therefore shall leave them free to cherish all the better feelings of an honorable independence. We offer them hospitals, with every other necessary and suitable accommodation, and means of effecting good. In these hospitals we require for the patients the same uniform and well-considered attention, which are enjoyed in institutions of a similar kind at home. Men of eminent qualifications and tried character are indispensable for the successful prosecution of the work. For after the society has done all it can do, by way of preparation, its direct influence on the Chinese is to be exerted through the agents it employs: on them, therefore, the destinies of the society are suspended. If they fail, it fails. Their success is its success. They are to give effect to the wishes of the society and its friends. Too much care cannot be bestowed on their selection. Both in character and in practice they should be every way good men. The constitution of the society has been framed so as to guard—as far as it is in its power to guard—this point.

In a statement published by Doct. Colledge, the principal British surgeon at Canton, and president of the society, while on his recent visit to this country, some additional remarks are made on this point, most essential to the success of the society, so far as exerting a healthful moral and religious influence on the Chinese people is concerned, or preparing the way for more direct missionary labor. He says—

With regard to the qualifications of the medical gentlemen to be employed, the nature of the work requires, first, that they be thoroughly acquainted with their profession, and possess energy and activity; next, that they be religious; and lastly, that they be men who consider their own interest as entirely subordinate, when compared with that of the great cause in which they engage. I say religious, because, in the course of medical practice, opportunities will occur, when a man piously disposed might in-

culcate religious precepts with great effect, although he may not unite in his own person, the two professions of divinity and medicine; a union which I think objectionable, as the all-absorbing duties of the active physician would leave him but a scanty portion of time to devote to any regular form of religious instruction: moreover the profession of medicine is replete with responsibility, and requires unremitting attention, and though individuals may be found who are competent to the duties of both divinity and medicine, I do say—from my knowledge of mankind, that such exceptions are rare.

On the propriety and importance of such labors the committee remark—

It has been sometimes objected, that to attend to the diseases of men is not the proper business of a missionary. This objection may be shortly answered by a reference to the conduct of the Savior and his apostles, who, while they taught mankind things that concerned their eternal interests, were not indifferent to their bodily sufferings. What he was pleased to do by his divine power, and what they did by miraculous endowments no one can in these days pretend to effect. But we are commanded and encouraged to imitate them, by the use of such means as knowledge and the exercise of a genuine charity will furnish. The importance of education has long been admitted, and none regard its requisite expense as a perversion of sacred funds—not that education can make the pagan a Christian, but because it is one of the best auxiliaries. Neither has it been considered as a misapplication of money, or of the missionary's talent, to employ science as an instrument wherewith to sweep away the foundations of idolatrous systems—not that science can convert a heathen, but that, by demonstrating to him the falsity of his religion, it may prepare the way for him to seek the truth. A similar rank and equal consideration are what we ask for the healing science and practice.

A peculiarity of the Medical Missionary Society in China is, that it addresses itself to the consideration of *all*. The man of science and the philanthropist, who look especially to immediate benefits, are here interested. And to the sympathies of those who, while they equally appreciate the desirableness of contributing in every feasible manner to the welfare of their species for time, contemplate with unspeakably more solicitude those interests which are eternal, it presents an irresistible—an overwhelming—claim. When we reflect upon the present state of surgery and medicine in China, the suffering that is experienced, the lives annually and needlessly lost, and advert to the time when similar ignorance was the misfortune of the nations of Europe; and when we consider the rational basis upon which science is now established, and our facilities for imparting it to others; the obligation upon enlightened nations becomes imperative, to improve the opportunity afforded, of imparting to others the incalculable benefits received from the application of chemistry and natural and inductive philosophy to the subject of health, in the investigation of the causes and phenomena of disease and the means of controlling it.

It is proposed to have two branches, one at Canton and one at Macao; the number to be enlarged, if circumstances should at a future period require and permit it. The surgical and medical labors in the hospital it is proposed to arrange under six departments, all of which should receive due attention as soon as the number of professional agents, and the accommodations of the society shall be adequate.

The advantages which the society proposes to effect, are the direct relief of much personal suffering; securing the confidence and esteem of the Chinese, breaking down their prejudices against foreigners and Christianity, and thus paving the way for introducing the gospel; the benefits which might result to medical science generally; imparting medical knowledge and skill to young Chinese, and preparing them for doing good among their countrymen, and exerting an influence in favor of a more liberal policy than has heretofore characterized that nation; and the acquisition of knowledge of the Chinese language, and concerning the state of the empire generally.

Very liberal donations have been made by the gentlemen in Canton and other places in that quarter, for promoting the object. These, since the establishment of the ophthalmic hospital, in 1836, have amounted to about \$10,000. Doct. Colledge, the president of the society, has recently visited some of the large cities of the United States, and has been encouraged with promises of liberal contributions, principally from merchants concerned in the China trade. Soon he will present the subject to the christian and philanthropic feeling of the British community.

MISSION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN NORTHERN INDIA.

Objects and Scenery among the Mountains.

REV. J. Wilson, stationed at Subathu, while on a tour among the settlements of the Himalayan mountains, gives some interesting accounts of the grand and beautiful scenery, and other peculiar objects which met his eye in that quarter. Writing from Rampore, on the 24th of September, he says—

Since we have been in the neighborhood of the snowy range, I have observed that every morning we have a perfectly clear atmosphere. As soon as the sun rises, soft, fleecy clouds begin to stretch across the dells near the snows. Towards ten o'clock the vapor exhaled by the sun settles into dense clouds around the highest peaks, so as to quite shut out the snowy peaks from our view. Towards evening heavy rain-clouds pass over our heads and threaten rain.

It seems as if there might be rain here every evening, if the day were a little longer in duration, so that the sun's rays might have a longer time to play upon the snow-clad summits. But the night seems to exert a counteracting influence, and to undo what the day has done; it dissipates the clouds which the day has gathered, or perhaps deposits their contents in dew upon the more distant hills and dells.

The heat along the valley of the Sutlej is very oppressive. At Naracunda Pass we found the weather severely cold. From that place we descended to the valley of the Sutlej; a descent of perhaps 5,000 feet, while our latitude or longitude is not changed two miles.

We crossed on a bridge of pine planks over the mouth of a very large creek, the water of which appears as pure as if it had just burst from the deep bed of the "everlasting snows." Along its side are high, precipitous rocks, so white that their broken fragments, which are strewn along the shore, give a brightness to the shore that makes it severely painful to the eyes to look at them for any length of time.

At Rampore and various other places we saw the people crossing the river on ropes of grass. They have seven or eight medium-sized ropes of grass stretched across the river, about forty or fifty feet above the surface of the water, and fastened to rocks or abutments at each side. A kind of slide made of wood passes over all the ropes together; on the under side of it is fastened the two ends of a short rope, in which the passenger seats himself, and holds the rope at each side with his hands; thus adjusted, a man at the other side of the river pulls a small rope fastened to the slide, and thus draws him over.

While we stood by the ferry, a young man crossed the river two or three times, climbing along the under side of the ropes with his back downwards. He supported himself, and advanced entirely by the strength of his hands and feet, throwing his hand and foot alternately over the ropes. He crossed the river as expeditiously as he could have done if he had had a bridge to walk upon.

We had made our arrangements to cross over, for sake of the experiment. But just as they were drawing the last person over, before our turn came, the rope broke by which he was drawn, when he was about the middle of the river; and he had to be drawn back till the rope should be mended. As we could claim no higher motives than mere curiosity, and the vanity of being able to say that we had crossed on a rope of grass, we thought it expedient to decline the trip, and to deny ourselves the gratification of that feeling of vanity. The bridge of ropes is so high, and the stream so rapid and so rough, that the person who should fall in would have scarcely any human probability of escape.

During the rainy season, the mode of ferrying the river is upon bullock skins inflated with air. The ferryman spreads himself down with his breast on the bullock skin, and takes little paddles in his hands. The passenger places himself with his knees upon the back of the ferryman, and employs his hands in holding himself on; thus adjusted, they paddled their way across.

27. *Hariala*. Passed this day over the top of *Hattu*, and pitched our tent amid surrounding fir-trees and over against the village. The only spot on which we could pitch our tent was

so steep, that we could scarcely sit on our chairs, or at night keep ourselves from sliding off our *charpais*, native bedsteads. Our march to-day was but ten coss. The little villages which we passed on our way up to *Hattu*, have an air of unusual plenty and comfort. The soil and cultivation are the best we have seen in the hills. The houses in the villages of these higher ranges are generally two stories high. The upper story is occupied by the family and the lower by the cattle. Flies, bugs, and fleas are consequently very numerous, and the appearance of things outside of the houses very filthy.

Around the sides of *Hattu* the vegetation is very rank. In several places are "shepherds watching their flocks by night," and by day also. They have no shelter, but are literally "exposed to the damps by night and the heat by day." They have with each flock four or five large rugged dogs, which seem to understand perfectly that they are the guardians of the flock. Their appearance reminds one strongly of patriarchal times. With their blankets around them, and each one his trusty dog by his side, they take their stations at different places around their flocks, and thus pass the night—the heavens above and the wild mountain heights around them. I suppose, while thus employed, the Psalmist of Israel meditated many of those sweetly pious strains which have furnished food and consolation for the heavenly-minded ever since.

In the afternoon we went over to the village, with some tracts, etc. At first we could find no person capable of reading. I read to a little crowd that gathered around, the ten commandments, and the exhortation printed with them. Before I had finished, a young man came who could read a little, and presently another who could read better. To each of these we gave a Gospel and the ten Commandments.

29. *Deora*, metropolis of *Jubal*. Our march from *Jashla* this morning, about eight coss, exceeded any thing that I have ever seen for ruggedness and hazard, especially for our horses. We suffered ourselves yesterday to be led off the made-road by the natives for the sake of a nearer way.

During the whole of this morning's ride, and part of yesterday's, we had nothing but the "*Pag-dandi*," or native foot-path. It lay along the summit of a high sharp ridge of mountain, very precipitous on both sides. The path, in many places, was not more than seven inches wide, and in many places not more than half that width. The grass along the side of the path was wet, and the path slippery. In many places a slip of two inches would have precipitated man or horse, or both, twice as many rods down among rocks and precipices, where there was no hope of escape. As we drew near the point of the hill, where we had to descend to a deep valley, it rained heavily. For some time before the rain began, the clouds gathered around our path so as to envelope us in a wilderness of cloud: we could not see any object six yards distant. It rained heavily, and the path was narrow, stony, and precipitous, beyond any thing I had ever seen a horse attempt to travel. We had to turn aside to where the natives had some cultivated terraces, and jump down from one of these to the other. They sometimes had to spring down a perpendicular distance of five feet to a narrow terrace, or reach their feet down some distance to a stone

that might project a little out from the wall, and from that spring down. When the mist cleared away, or rather when we descended below the level of the rain-cloud, we had still to go down a precipice which it would have made a person, unaccustomed to mountain scenery, dizzy to have looked down. But to our great surprise, our horses arrived at the end of the march without any visible harm, though very much fatigued. The kindness of Providence to us, to our men and animals, was particularly manifested in this morning's march.

Concluding the narrative of his tour, Mr. Wilson remarks—

In this region every thing is yet to be done in regard to the spread of the gospel. It appears to me, from the inquiries we made, and the facts developed in this little excursion, that it is not the privilege of one in a thousand to read their own language with tolerable ease. This is one great hindrance; for where there is a reading people, the books and tracts, which can easily be placed before the people, carry with them such evidence of the superiority of Christianity in its spirit and its influence as will procure it friends; and with the blessing of God's spirit will procure admission for it to their hearts. But where the people cannot read, the work stands at a point many degrees farther back. Still the work is the Lord's work—the power is also his, and he knows how to reach the hearts of men when he wishes to accomplish his own pleasure in them.

MISSION OF THE BAPTIST BOARD OF FOREIGN MISSIONS IN BURMAH.

Mr. Kincaid, traveling on the Tenasserim mountains, a range running between the gulf of Siam and bay of Bengal, and extending towards the peninsula of Malacca, gives the following account of—

Exposures on the Mountains—Islands on the Coast.

March 30, 1838. We set off in Indian file, for more than three hours wending our way along the bed of a mountain stream, sometimes only two or three feet deep. On either side the mountains rose up to a great height. In many places the stream is filled with brush and fallen trees, over which we had to climb; though this was not always practicable, and we were obliged to creep on our hands and feet for fifteen or twenty yards together. After leaving this stream, or rather getting to the head of it, we ascended the high range of mountains which stretch along from north to south between the Tenasserim and the ocean. I was obliged to lie down on the ground several times, completely exhausted, before I got to the top. The mountains are irregular, precipitous, and covered with a dense forest. We traveled about four hours amidst these wild ragged mountains, often having no other path than that made by wild elephants and tigers. This is their own undisputed territory, and if one may judge by their tracks and paths, they are very numerous. Monkeys too range these wild regions in countless numbers. There is one kind very large,

and without tails. The Karens tell me they are bold and savage, often attacking travelers, if not more than two together. When surrounded by great numbers of these animals, urging each other forward to an attack, by the most deafening yells, the only security is in setting fires, of which they, like other wild animals, are afraid. For ten or twelve days past we have had thunder storms every evening, preceded by heat that is nearly suffocating. The thunder is so loud and so constant, that it is difficult making a person hear only a few feet distant. About four o'clock the clouds began to gather in dense black masses; and, as the Karens tell me, the storms are much more severe in these mountains than on the plains below, we concluded to halt for the night. Every effort was made to provide a shelter from the rapidly gathering storm. I was so weary it was impossible to render any assistance. We had a very comfortable shelter in less than an hour. Before our dinner was prepared, the storm came down, and except on one or two occasions, I never saw such a storm before. The whole atmosphere appeared to be a living mass of fire. There was a continued roar of thunder, mingled, almost every breath, with sharp, deafening peals, like the discharge of heavy artillery. The rain too was poured out in torrents, from which our leaves afforded us but a partial refuge. The moral grandeur of the scene, however, banished all thought of inconvenience and discomfort. Time passed unnoted; hours appeared to be minutes; there was no room for levity, and no room for sadness. The huge masses of clouds, hurrying on, and rolling up and down the sides of lofty and ragged mountains, the blazing atmosphere, the incessant roll of thunder, and the torrents of rain, accompanied with strong gales of wind, altogether formed a scene most impressively sublime.

Writing on the next day, Mr. Kincaid adds—

We set off at an early hour, and after eight hours' march reached the Tenasserim, 140 or 150 miles above Mergui. Our journey to-day, as yesterday, has been amidst the wildest scenes of nature, most of the way without the least evidence that any human being had been there before us. I suppose one half of the distance we walked in the channel of a stream, having, some part of the way, a most welcome sandy bottom, with only a few inches of water; then again, rocky and precipitous, with occasional deep basins, taking us nearly to the chin in water. Tracks of the rhinoceros, elephant, tiger, deer, wild hog, and monkey, are every where seen. Their hard-beaten and frequent paths give one a fearful idea of their number. There is here no spot of barren earth. Vegetation is every where seen, in all its wildest luxuriance. We are all quite happy to get over the mountains to this pleasant little village. Our reception has been so cordial that we quite forget the hardships of the past three days.

This village, or rather hamlet, stands on the west side of the river, on high level ground, with an extremely fertile soil. The river is about 300 yards wide. The chief has visited me two or three times in Mergui, and for a month past has been expecting my arrival. Some time since he built a zayat, in which him-

self and neighbors meet on the Sabbath, and worship the Christian's God. There are five houses; having thirty-two or thirty-three souls. But two or three miles distant, are other hamlets, sitting in the shades of death, and either enemies or ignorant of God. At early candle-lighting all came to hear the gospel.

Of the natural beauty and fertility of the islands on the coast, and the utter ignorance of the inhabitants on all subjects connected with religion and a future state, he writes—

April 19. Early this morning put up on this island. It is about a mile in diameter, has plenty of fresh water, and is surrounded by great numbers of islands in every direction as far as the eye can reach. I am about 150 miles from Mergui, and thirty miles from the main land. The St. Matthew's river, that separates the British provinces from Siam, is but little to the south of this. The scenery is uncommonly fine and picturesque. The islands are all densely wooded, and of all sizes and forms. Some of them are low and very level, others have bold rocky shores, and rise into mountain ridges. The climate too must be delightfully pleasant. One cannot help exclaiming, "This is a beautiful world." The ocean, on every side, spotted with a thousand green islands and islets, all beaming with existence—"Man alone is vile." Those modern infidels, who dream of perfection, if they can only wipe out all systems of religion, might find a splendid field here, all cultivated to their hands. I am now surrounded by about 300 souls, men, women, and children, entirely free from all religion. They have no God, no temple, no priest, no liturgy, no holy day, and no prayers. In their domestic habits they are free from all conventional rules. They are very poor too, have no house, no garden, no cultivated field, no domestic animals but dogs. I never saw such abject poverty, such an entire destitution of all the comforts of life.

25. I have remained on this little island five days, and every morning and evening, sitting on the sea-beach, have taught this poor, degraded people the knowledge of God. I have resorted to every method of instruction, in order to reach their understanding; with how much success, is known only to the Great Teacher, who is the true light. Of God and immortality they had never heard; so much the more they appeared to be interested. Two evenings a large number of them remained till after nine o'clock. Last evening I urged them to pray to the living God, of whom they had now heard, and in doing so, uttered several short prayers, or rather sentences, that they might the better understand me. Their attention was greatly arrested, and several immediately asked to be taught to pray. I taught them a short prayer, containing three or four sentences, and then asked them if they would forsake all sin and serve the great God, who made heaven and earth. Some eighty or a hundred immediately replied, "I will," "I will." I told them about the Karens, their conversion to God, and learning to read. They urged me to come and live on one of their islands; said they would all learn to read and become Christians. On asking for some of their boys to educate in Mergui, I got fair promises, but greatly fear the boys will not be coming; and the monsoons are

just at hand, so that I cannot venture at sea in a boat.

Shyan Language and Orthography.

The missionaries in Asam, writing from Sadiya, remark—

The Shyans have, properly speaking, no character of their own—the Burman being an exotic, introduced along with their religion, at what precise period is unknown. Before that time there was an alphabet in use among the Ahoms, a branch of the Tai race, which somewhat resembled both the Burmese and Tibetan. This is now extinct, although we have obtained several books written in it, but intelligible only to the Ahom pundits. The Khamtis and other Shyans, in their kyaungs teach not only the Burman character, but the Burman books, although not one in twenty of the priests themselves understands the Burman language: they only read it, like parrots, and teach their pupils to do the same. Absurd as this is, it is the uniform method of teaching in the kyaungs; and after the boys have learned to read the Burman, they are put to writing their own language in the same character, which they are of course obliged to modify, in order to express their sounds—persons in different sections of the country spelling the language in entirely different ways. This creates a great variety of systems, of which we can select no one as a standard, which could be understood by all.

But, however written, the Burman alphabet is inadequate to the expression of the Shyan sounds. Many of the most important of these sounds are wanting in the Burman. In writing the vowels in Shyan, nearly every character is used to express at least two organically different sounds; and of the five tones applicable to nearly every syllable, only one has a mark, which, however, is applied only in a few cases. So that in more than half the words, a single form is susceptible of ten varieties; that is, two organically distinct vowels, each pronounced with five different tones. It is not indeed always the case that each of these ten sounds has a separate meaning; generally not more than four or five, amongst the whole, are words in actual use. These are ambiguous, and the sense can only be made out by studying the connection in which they stand. This produces about the same difficulty in reading, as would be felt in reading English if we should omit all the vowels and write only the consonants, or in reading Hebrew without the vowel points. It is true that such a language can be read, but not fluently, unless it is a book which has been rendered familiar by long study, as are many of the Shyan scriptures which are read in the kyaungs. Such a language can never make its way into common use, as an organ of communication among the people, as the process of picking out the meaning is too laborious to be used for ordinary purposes.

Our only alternative, therefore, is to re-model the Burman character, so that it shall be adequate to express the Shyan sounds, and add such characters to express the tones as Mr. Wade has done in the Karen; or else to adopt the Roman system. And when we consider that the Burman character, is known to comparatively so little extent, we feel satisfied that it is our duty, wherever our schools extend, to teach

only the Roman character; and for the priests and other persons in the interior, acquainted with the Burman letters, amongst whom our schools cannot at present extend, to print in the Burman character, imperfect as it is, as nearly as possible after the manner in which the priests write it, without attempting to introduce any modifications of our own, which would only make it still less intelligible to the people, and would increase the size to nearly the dimensions of Siamese, the only character now in use, which faithfully and fully represents the various sounds of the Tai.

On the same subject, Mr. Brown writes in his journal—

It is impossible to frame a system out of the Burmese character, which will apply to the Shyan sounds, without making it so complex, as to render it inapplicable to the purposes of printing and common writing. On the contrary, the Roman letters, with the marks which we have affixed to them, are adapted to express every sound in the language, and every intonation, with the most perfect precision. In addition to these considerations, a book printed in the Burmese character requires to be of three or four times the size it would be in the Roman, in order to be equally legible and distinct. The Burman Bible, as now printed, is four times the size of our common English Bible; yet so little variety is there in the forms of the letters, and so illy are they adapted to printing, that the advantage, in respect to perspicuousness and legibility, is decidedly in favor of the English, although the type is so small. This is a circumstance which merits consideration. How great a drawback would it be upon the operation of our Bible societies at home, if, for every English Bible they now circulate, they must furnish a large octavo Bible of four times its size, and published, of course, at four times the expense.

DOMESTIC.

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

Summary View of its Missions.

FROM the report of the proceedings of the Board at its annual meeting, in September last, the following particulars are gathered.

Missions to the Indians.—Among the Indian tribes there are three stations—one near Green Bay, designed principally as a boarding-school; one among the Oneidas, in the same vicinity; and one among the Menominees at lake Winnebago. The school at Green Bay in 1836 contained sixty or seventy pupils, in March last thirty-two, and is soon to be discontinued. An Episcopal college is chartered and to be established on its site.—At the stations just named are three missionaries and four male and five female assistants.

The Board contemplate extending their missions to the tribes located on and near the Indian territory, west of the state of Missouri.

Missions to the White Population.—In fourteen of the states and three territories of the Union, the Board have 111 stations, which are in part supplied with fifty-five missionaries.

Missions to Foreign Lands.—The report contains a summary statement of the missions from 1835, when the present organization of the Board was introduced, to 1838.

In August, 1835, the Board had three stations, five missionaries, and five female and five native assistants, and 500 pupils under instruction. On the 1st of September, 1838, it had seven stations, occupied by nine ordained missionaries, ten female and two male assistants, twenty native teachers, and 1,196 pupils in school.

On the present state of the missions, it is added—

Greece.—Athens—one missionary and wife, three female assistants, five male and eight female Greek teachers; 630 pupils. Service is performed on Sunday in English and in modern Greek; twenty beneficiaries reside in the mission family, and several others have become teachers in government schools in Greece.

Syria—one missionary and wife, one printer and wife, one male and three female Greek teachers; 220 pupils. At this station divine service is held on Sunday in English and in French.

The press has issued, since the last report, 4,195,255 pages; in all 6,493,400 pages.

Crete—one missionary and wife, one male and one female Greek teachers; 281 pupils. This mission has been established less than one year.

Persia—one exploring missionary.

China—(at Batavia)—two missionaries (one married,) one native teacher; about forty Chinese pupils in the schools.

West Africa.—Cape Palmas—three missionaries (one married), two lay assistants; 25 pupils. Divine service is held at three stations. An interior station is in progress, forty miles distant. Several of the native boys in the school can read and write, and four of them act as interpreters to the missionaries, when preaching to the natives. Two church buildings are immediately needed.

Of the importance of a large increase of the number of missionaries, it is said—

In the opinion of the Board properly qualified missionaries are required for the following stations, and should be sent forth as soon as practicable.

In the Domestic Department:—Wisconsin, Iowa, and Missouri, twenty; Illinois, Indiana, and Michigan, ten; Kentucky, Tennessee, and Georgia, ten; Florida, Alabama, Mississippi, and Louisiana, thirty.

In the Foreign Department:—Two missionaries, (one of whom should be a man of experience,) are needed for Constantinople. One at least should be added, at an early date if possi-

ble, to the China mission. At Cape Palmas, one missionary is much needed, whose labors shall be exclusively given to the colonists around the mission, and another to operate upon the natives with reference to an interior station. In Texas, several devoted clergymen are needed at once. Should it be resolved to commence a mission in Persia, the time cannot be far distant when several missionaries will be required for that service.

The board is happy to add that in reference to labors within the Greek church and in Texas, several clergymen are already in treaty with the foreign committee.

Such additions will demand a large increase of funds; but past experience has proved that when missionaries offer, in whom the church can fully confide, the means for their support are not wanting.

A mission to Texas is in contemplation.

Receipts and Expenditures.—During the year ending on the 31st of May, there was received into the treasury of the Domestic Committee \$26,545 35, and into that of the Foreign Committee \$27,193 98: while the payments from the former were \$26,154 56; and from the latter \$32,916 40.

Of the advance of the board since its present organization, it is remarked—

The missionaries and teachers of both departments have in less than three years increased from 48 to 101. The funds reported in the last triennial return, exclusive of items not from the church, were for thirty-four months about \$66,600 for the two departments. The amount during the same period since, and from the same source, is \$143,230 36 or more than double the previous receipts.

Miscellanies.

HISTORICAL STATEMENT RESPECTING THE MONTHLY CONCERT FOR PRAYER.

THE following article was prepared at the Missionary Rooms, and read at the united missionary prayer-meeting in Park-street church on the evening of the first Monday in the present year. It is inserted in the *Missionary Herald* as containing facts of general and permanent interest.

In giving a concise historical statement of the Monthly Concert, the principal object will be to illustrate that manner of conducting the meeting, which is most likely to advance the cause of missions among the heathen.

The earliest effort in modern times to effect a general concert in prayer for any one object, was about the middle of the last century; when several ministers in Scotland recommended "united extraordinary prayer to God, that he would appear in his glory and build up Zion." This was in the year 1744, and the concert was proposed for two years. At the end of this time a memorial was printed, proposing its further continuance for seven years. This gave rise to President Edwards's "Humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." A weekly concert was recommended on Saturday evening and Sabbath morning, and a quarterly concert on the first Tuesday of February, May, August, and November. It does not appear that the movers of this concert distinctly contemplated missions to the heathen; and we cannot read the rich and powerful appeal of President Edwards without surprise, that he should have made no very distinct and special reference to the subject of foreign missions. But so it was. The set time for the breaking forth of the church upon the pagan world, which then was in a very different state of preparation from what it now is, had not come. This concert never became general, and was of short duration. The churches were not ready for a concerted movement of this sort.

Those who commenced the missionary prayer meeting on the first Monday in the month, had no idea, when they began, of a general concert for prayer on this day among all Christians. Their minds conceived the grand idea of the conversion of the world, but seem not to have thought of the possibility of a general union and concert of the churches in prayer for this object. Perhaps they did not expect the meeting to extend beyond the Baptist denomination, of which they were members; perhaps not beyond their own neighborhood in the midland counties of England. They were few in number; but Carey, afterwards the distinguished missionary in India, was one of them, and the excellent Samuel Pearce was another, and Andrew Fuller another. This meeting was instituted in the year 1784, and has now existed more than half a century.

There are few records of the meeting during the greater part of the period of its existence. At the commencement of the present century, twelve dissenting congregations were united in a monthly meeting of this kind in London. The meeting was moveable through the twelve chapels, as they are there called, or churches, being held in each successively; and it was customary to publish a table in the December number of the *Evangelical Magazine*, containing the place of each meeting through the ensuing year, the name of the minister who was to deliver the address, and the name of him who was to offer the prayers. After fourteen years, there were two distinct circuits through twelve churches in London. Three years later, the number of union meetings was increased to five, each revolving as before through twelve churches. This is supposed to be the present plan of the monthly meetings in London. Not one of them is stationary. All are moveable, and all move constantly from place to place. We are prepared to hear the complaint, made in the *Evangelical Magazine* for 1822, that, although the five meetings were formed by the union of so many congregations, but few attend them. Their being held in a different place each successive evening, would of course make it uncertain to the numerous religious strangers in the boarding-houses and hotels of the city where to find them; and few of the inhabitants

would go so regularly to a meeting having no abiding place, as to form a habit of attending.

The monthly missionary prayer meeting is believed to be now extensively observed by the evangelical dissenters and presbyterians in Great Britain, by many evangelical churches on the continent of Europe, and by missionaries almost universally.

We have discovered no trace of the meeting in this country, previous to the year 1815. A writer in the *Panoplist* then says, that while many observe it in Europe, some observe it in America. Our war with Great Britain ended that year. In 1818, there were said to be hundreds of such meetings in our land. In 1827, the General Assembly of the Presbyterian Church represented the concert as extensively observed. The meeting received an impulse in 1815, and again in 1830.

In the year 1832, a new step was taken. The Presbyterian General Assembly recommended that the first Monday in the year should be observed as a day of *fasting and prayer*, "for the divine blessing on the ministers of the gospel throughout the world, for the revival of religion in the whole of Christendom, and for the entire success of those benevolent enterprises which have for their object the world's conversion to God." The principal ecclesiastical bodies in New England concurred in this measure, and the first Monday in the year has since been observed by many churches in the manner proposed, though with less of fasting and prayer of late, it is feared, than at first.

Within a few years, a change in the time of holding the meeting, has been going on in this country. The change is from Monday to Sabbath evening. A branch of the Presbyterian church went so far, last summer, as to recommend, by a formal act, that the monthly concert be observed on Sabbath evening. It was supposed by that body, that the lamentable neglect under which the concert was suffering, was owing, in part at least, to its being held on Monday evening. It is yet to be seen how far the change will be beneficial. No doubt Monday is on some accounts an inconvenient day. Ministers are then suffering under the reaction of their Sabbath labors; and Monday is the busiest, most wearisome day of the week to those who have charge of the household affairs. Moreover it is thought by some, that the meeting on Monday has on the whole been a failure. We have no settled opinion to express on the subject of the change. It should be said, however, that the meeting on Monday evening has not been a failure. Imperfectly as it has been conducted and attended, it has been the great means of cherishing the missionary spirit in the churches. The change from Monday to Sabbath evening is found to increase very considerably the numerical attendance; but the change will not, of itself, give prosperity to the meeting. Nothing will do this, except study and pains-taking in preparation for the meeting, on the part of those who conduct it. Before the change is made, it should be considered whether, in case the missionary prayer meeting is changed to Sabbath evening, those for Sabbath schools, tracts, and seamen, must also be changed; and if so, what will be the ultimate effect of having all the Sabbath evenings thus

appropriated. Will the peculiar nature of the meeting be endangered? Will it never be postponed, never thrown out of its accustomed place, to make way for other meetings?

The monthly concert has ever been a prayer meeting. This does not imply, neither is it a fact, that the whole time, or even the greater part of it, has been spent in prayer. Singing, as a most appropriate exercise and largely sanctioned by the example of the early Christians, has occupied a part of the time. A portion of the time too has been devoted to information and addresses, fitted to give intelligence, fervor, and faith to the prayers, to make them less vague and general, more specific, more practical. The experience of the last thirty years has rendered nothing more certain, than that a mere prayer meeting in behalf of foreign missions, cannot be well sustained. With the present small amount of precise and accurate knowledge of the heathen world, the object of the meeting is too distant, too faintly conceived, to awaken an intelligent, lively, effective interest in the minds of Christians, without the imparting of precise and accurate information. This truth is more and more realized in Great Britain, and more and more in this country.

There is perhaps no one of their meetings, for which pastors generally make so little preparation, as they do for this; while it is certain that no man, whatever be his talents, can render the concert permanently interesting without careful preparation. To make it what it should be, requires reading out of the common track of theological study; reading too beyond the range of missionary letters and journals; and habits of research into the intellectual, social, and religious condition of the world at large.

As an interesting exemplification and proof of the manner in which the monthly concert has been and may be rendered eminently successful as a meeting, attention is invited to a few extracts from a letter of a minister of the gospel in our country, written in answer to inquiries proposed to him with reference to the present occasion. He has been twelve years a pastor, seven of which were in a retired country town, a hundred miles from any of the great sources of intelligence; and it is his experience while here which will be described. Five years since, he was removed to another and more extended sphere of usefulness, where he has conducted his monthly concert in the same manner, and with equal success.

On settling in the place first mentioned, he found the concert in existence, but prostrate, and without any strong hold on the affections of the people, and moreover regarded by them as a mere prayer meeting for professors of religion, which few others were expected to attend.

"Having formed my plan," he says, "and prepared myself on my first subject, I made an address to the people at the close of the service on the Sabbath preceding the first Monday in the month, in which I explained the design of the concert, and the proper manner of conducting it. I remarked upon the necessity of understanding the object for which we prayed, of having it distinctly before the mind, and of course upon the necessity of information. I stated that it was not so much the object of the meeting to offer a specific number of prayers,

as to create a deep and lasting interest in the subject of the world's salvation. I then unfolded my plan, giving them the subject for the next evening, and throwing as much interest into its outlines as I honestly thought I could sustain in the filling up. If I recollect aright, my first subject was South Africa. I exhausted the little stock of travels in my library, faithfully examined eleven volumes of the *Christian Observer*, and got, as I thought, a pretty correct knowledge of the condition and character of the people before the introduction of Christianity among them. You know what the Hot-tentots were, and how interesting this would be. I did not omit the political revolutions of the country, dwelt upon the introduction of Christianity, traced its progress, and disclosed its results as seen at the present time; interspersing anecdotes of Kicheer, Martyn, and others. In subsequent meetings I chose a great variety of topics, sometimes taking up a particular district or country, sometimes a particular mission. I took up the two great systems of eastern philosophy, Brahminism and Boodhism, and detailed the popular superstitions founded on them. Another subject was the nature of Mohammedanism and the state of Mohammedan countries. Another the dispersion, numbers, and present condition of the Jews. I give these as a specimen. In treating of all these topics, I had constant reference to *maps*. I had suspended before the audience a large map of both hemispheres, and generally a map of the particular country upon which I was remarking. By the one I could point out the relative condition of the country, its distance from some place familiar to the people, and the general route by which it was approached: the other was of service in more minute details. I have now used maps in my monthly concert for twelve years; and as the result of experience I must say, that when the pastor is familiar with his subject and the map, they *double the interest of the meeting*. They bring the whole subject near, make it more graphic, leave a more distinct and permanent impression on the mind; and this use of maps is of very great advantage to the people in their general missionary reading. And last, though not least, the very effort of following the lecturer as he runs over the map, keeps them wakeful and interested, and relieves the monotony of detail. In a short time the people become much attached to them. My maps excite no more surprise in my monthly concert, than the Bible and hymn book on the cushion.

"I intended to remark," he adds, "that at the close, I generally pressed home some practical points, which seemed to grow naturally out of the subject of the evening, and in connection with these remarks contrived to introduce all the most interesting miscellaneous intelligence of the past month."

He next describes the operation and immediate effects of his plan.

"You would have smiled to see me on my way to my first monthly concert, with a map of Africa under my arm, and two or three large volumes to which I wished to refer. We had our meeting in the upper story of the school-house, which was the largest room we could command, out of the meeting-house. I went early, that I might get my maps in order. The people poured in, and soon the room was filled. The experiment was triumphantly successful. Every body was interested. Almost twelve

years have elapsed, and yet I can recal the sensations with which I sat down by my study-fire, in the evening after the meeting. Henceforth our monthly concerts were our most numerously attended evening meetings. We often had to bring in extra seats. And what is the most pleasing of all, in one instance certainly, if not more, the first indications of a powerful revival of religion were discovered in the monthly concert. We generally had three prayers, and joined in singing when a proper stopping place occurred or the people became a little weary."

The writer describes his manner of preparing for the meeting. Some of his remarks on this topic, will close the extracts from his interesting letter.

"In selecting my subject, I had a general reference to the state of the public mind. I usually selected it early in the month, had my eye upon it in my general reading, and marked any thing I saw that bore upon it. On the morning of the first Monday in the month, I sat down with the general plan I had before formed, and the information I had obtained, and generally spent the *whole day* in preparing for the meeting in the evening. I have frequently spent eight or nine hours in my study on that day, hard at work preparing for the concert. In preparing for a single concert, I once consulted eighty different volumes, and gleaned information from them all. It was with me a settled rule to make every thing familiar. I do not read from the *Missionary Herald*, or from any other book, *except to illustrate some point*. I never hesitate, however, to carry books into a monthly concert, if I have occasion to refer to them, but the reference must be short.

"You will of course see, that all this requires time. And how can a minister prepare for his monthly concert without taking time? So fully am I persuaded of the importance of a minister's devoting time and study to prepare for this meeting, that I am in the habit of omitting my weekly lecture on the week of the monthly concert.

"Where"—asks this exemplary pastor—"Where is the pastor, who does not wish his people to be familiar with the details of the missionary enterprise? If they see him interested, they will soon catch at least a portion of his spirit, and feel the value of intelligence. And then, in the acquisition of such knowledge there is an expanding, elevating influence. It liberalizes the mind, arms it against the arts of the sophist, and shields it against the power of objectors to missions. After all, its influence upon the minister himself is perhaps the most valuable. Keeping himself thus fully informed on the subject of missions, he feels a more lively interest in them. In progress of time he acquires a large amount of valuable geographical and historical information, and all in the regular discharge of his ministerial duties."

To complete our historical statement, it is necessary to refer to the experiments made, within a year or two past, in one of the monthly concerts of this city, to procure maps, which, in the evening, and with no more than the usual amount of light, shall be distinctly visible over a church. The maps referred to in the extracts just now read, were ordinary maps hung up in a school-room, or lecture-room, and would not be intelligible to the eye over the body of a church. The experiment has succeeded beyond expectation. It is found that, with ease and at no great expense, maps may be used in any

well lighted church. They are already used in a number of churches; and the experiment is nearly in a state of progress to warrant the multiplication of these maps by means of lithography, for the supply of monthly concerts in different parts of the country. What has been already said by one who has made use of maps in his concert for many years need not be repeated, that they greatly increase the interest of the meeting to all who desire an intelligent acquaintance with the work of missions, which may be supposed to include all who can be induced habitually to attend the meeting. We are persuaded that the concert will never exert its proper influence without them. Nor can any valid objection be made against them; for there be any opposition to them, if they are judiciously used by those who are familiar with them, and who studiously prepare themselves for the occasion.

And now contemplate *as meeting—the monthly concert of prayer for the conversion of the world*—observed by thousands of Christians over Christendom, and wherever there is a missionary or a church gathered among the heathen. What gives it its charm, its moral power on the heart of the Christian, is the idea of union. There is an agreement, not only as to object, but time, not only in heart, but voice. The whole church agrees as touching this one thing—the conversion of the world to God—and at together falls prostrate before the *Hearer of prayer*, and with one voice, like the sound of many waters, raises its supplications to heaven. Different religious denominations, different nations and tongues, different races of men, agree in this. Here certainly is union—blessed concert—union at the mercy seat, in prayer that the world may be united in Christ. Surely the existence of the missions in so many parts of the heathen world, is not more auspicious, than the existence of this contemporaneous prayer-meeting in so many of the churches. It is the work of that Spirit, who awakens prayer as the forerunner of his blessings; of that God, who will be entreated before he gives, and who is never sought in vain.

Since the meeting for which the foregoing statement was prepared, a number of the London Missionary Register, published under episcopal influence, has been received, containing an address on the subject of *united prayer*, which is subjoined.

The course of public events has, of late years, awakened increasing attention. To intelligent and devout men, who diligently compare together the word and the providence of God, evidence appears to be accumulating with great rapidity, that the hand of the Lord is accomplishing what the mouth of the Lord hath spoken. The minds of Christians have, in consequence, been stirred up to more earnest and frequent and general prayer for the coming of the kingdom of God, than the church hath ever before known. This is, of itself, a most encouraging sign of the coming of that kingdom: for it pleases God usually to rouse his servants to pray for such great blessings as he may purpose to bestow.

The formation of the religious societies of the last half century, as it originated in this spirit, so has this spirit been fostered and widely prom-

pagated by these societies. A sense of the absolute need of abundant grace from on high has grown with the growing toils and difficulties of these institutions. Devout members of the respective bodies have not only borne their own particular societies in continual remembrance before God, but they have carried to his throne the wants and cares of their fellow-laborers all over the world. The nature and value of the Christian union have been better understood and more deeply felt, in proportion as mutual intercessory prayer has led the faithful to sink the thought of those things in which they differ one from another, in the grandeur of their common object, and the sense of their common need.

The tendency of this state of things has been to adjust some times and seasons, when the servants of God might, as by mutual agreement, meet in spirit before the throne of grace, so far as varying climes may allow, *all that in every place call on the name of the Lord Jesus, both theirs and ours*; which is St. Paul's badge of union and fellowship.

We invite the serious consideration of our readers to this subject. The promoting of the kingdom of God in the world is the noblest object which can occupy the mind and fill the hands: and there is no other community on earth with which it is so honorable and so safe to be identified, as with the enlightened and devout promoters of that kingdom which cannot be moved.

Circumstances have led many such persons, of various denominations, to adopt the *first day of each year* and the *first Monday of each month* as seasons on which they will, specially in their closets, and with others as opportunity may be given, pour out their prayers for the coming of the kingdom of the Lord.

The object more particularly kept in view on the *first day of the year* is, to bring the true members of the mystical body of Christ into union, as suppliants before the throne of grace; that, whether in their closets, or their families, or public worship, they may, with one mind and one heart, beseech the Father of mercies to vouchsafe, throughout the coming year, for the sake of his beloved Son, an abundant outpouring of the Holy Spirit in his quickening, enlightening, strengthening, consoling, and sanctifying influences. On the *first Monday of each month*, all the efforts which are making to bring on the kingdom of Christ are more particularly made the subject of intercessory prayer; when missionaries at their various stations throughout the missionary field, the societies at home which support them, and the devout members of those societies in their own closets and families, have felt and do feel these to be occasions to themselves of great confirmation and enlargement of love to the cause and kingdom of their Lord.

MOHAMMEDANISM AT CAPE TOWN.

THE following article is taken from the South-African Christian Herald. The fact here stated, that Mohammedanism is spreading and strengthening itself even in the British colony at the Cape, as it unquestionably is throughout nearly all the interior parts of the African continent, ought to awaken the energies of the

christian world, to arrest the progress of an error more difficult, perhaps, than any other, to be dislodged from minds of which it has taken possession.

Comparing the state of Mohammedanism at the Cape in 1824, as described by Miedina, a priest, on his examination before the commissioners of inquiry, with its present condition, the afflicting truth is made strikingly evident—that the turbid waters of delusion are on every side spreading and swelling, and threatening to overwhelm the lower classes of our colonial society. We find that in 1824 there were only about four hundred followers of Mohammed in the colony. Now there are probably as many thousands in Cape Town alone. At the time of the inquiry referred to, there were, in all, seven priests. Now, besides five principal or high priests, all claiming equality, and each having a mosque wherein large congregations assemble every Friday, there are no less than sixteen subordinate priests, and about twenty-five belals or elders, who have likewise their disciples. About thirty marabouts or sextons are also continually on the alert to entice the ignorant to their respective priests.

Miedina informs us that in 1824, he had four children at an English school in Bree-street. Now the attendance of Mohammedan children at christian schools is discouraged and even forbidden by the priests. There are, indeed, as many Mohammedan as christian schools in the town, and nearly as well attended, five or six of them having an average attendance of fifty or sixty children each.

Is this not a fearful increase? And is it not a bitter reflection to every one who has at heart the best interests of his fellow men, to think that in a colony professedly christian, and having the glorious gospel of the blessed God, this delusion should have been permitted to obtain the ascendancy over so many, while scarcely an

effort worth mentioning has been made to check its progress? The laurels (if we may use the expression) which are daily gathered to form the false prophet's crown, plainly testify that his emissaries have not slumbered; they have been more faithful to their trust than we have been to ours.

And whence this success? The answer is, alas, thrust on our daily view. The system of slavery opened the wide door, but too effectually, for the labors of the priests of the mosque. The colored classes were in too many instances kept in as much mental as personal bondage: their spiritual wants and condition and their proper observance of the Sabbath were too generally neglected. This laid them open to the wiles of the proselytising Mohammedan, who affecting to sympathise with their forlorn condition, and sacred things, too easily persuaded hundreds, nay, thousands, to embrace their fatal errors. Instances are numerous in which men professing the doctrines of the false prophet have been heard to declare, that, fearing they would go to hell if they died without some religion, they were fain to take up with their present profession because no other was offered to them—no Christian having given himself the trouble to speak to them of Jesus. This biting reproof is known to apply to many who bear the name of Christians, but forget to exercise the second part of the divine injunction, to "love their neighbors as themselves." Before any evil can be removed we must find out the cause or causes, and having done so, the remedy may be more easily applied. The time is approaching when a different state of things will exist as it respects the colored classes. Every man will then be able to worship God after the dictates of his own conscience. On this eventful period every Christian should keep his eye steadily fixed; and all true disciples of their Lord should co-operate to save the poor and the ignorant from falling victims to the soul-destroying delusions of the false prophet.

American Board of Commissioners for Foreign Missions.

VARIOUS NOTICES.

DECEASE OF MRS. JOHNSON.—The arrival of Mr. and Mrs. Johnson, of the Siam mission, at Philadelphia was mentioned at page 44. On account of extreme debility it was deemed unadvisable for her to attempt to leave that city immediately, though it was hoped that with the opening of the spring her health and strength would be restored. But the Lord in his wisdom and goodness has seen fit to disappoint these expectations. On the 8th of January she was released from her weakness and suffering, and in perfect peace and full confidence in the Savior, removed to a world of rest and joy.

PERSIA.—On the 13th of August Mr. Merrick was at Tabreez, making arrangements for a residence there.

Mr. Glen, formerly Scottish missionary at Astracan, had a few weeks before arrived at Tabreez, with the intention of spending four

years there in completing a version of the Old Testament into the Persian language.

SOUTHERN AFRICA.—On the 13th of October Mr. Champion writes from Port Elizabeth, where he was still residing with his family, that the contest between Dingaan and the Dutch farmers was still going on, without any prospect of a speedy termination.

On the 15th of November Mr. Venable writes from Cape Town, that the colonial government had decided to send a detachment of soldiers to Natal, which would start in a few days. The immediate object of this movement would be to take military possession of that place, and thus check emigration in that quarter; though it might probably result in the establishment of an English settlement there.

WESTERN AFRICA.—Writing from Cape Palmas, 13th of August, Mr. Wilson states that the large native town on the Cape was entirely

consumed by fire on the 25th of July, occasioning great loss and much suffering to the impoverished inhabitants. On the same night of the conflagration a party of bushmen from the country back came down and plundered the house of one of the colonists very near the Episcopal mission, murdering the owner and three small children. The murdered man had given the bushmen some provocation. These events have occasioned much excitement at the Cape.

September 25th, Mr. Wilson writes—

Mr. James and I enjoy good health. Mrs. Wilson's is but indifferent, though she is able to attend to the direction of a part of the girls of the school. We shall open a third day school soon. We are now printing the gospel of Matthew in the Grebo language, also a brief grammatical analysis of the language. We are anxiously hoping for a missionary to join us. I have acquired much valuable knowledge relative to the treatment of the African fever, and do not regard it with so much terror as I did two years ago.

Donations,

RECEIVED IN JANUARY.

NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the last number.

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,

Auburn, 2d presb. chh. mon. con.	5 47
Berkshire,	33 00
Ludlowville, Presb. chh. and cong.	100 00
Marcellus, 1st presb. chh. 105.75;	
fem. miss. so. for <i>Levi Parsons</i> ,	
Madura, 21.50;	127 25
Marshall, Mich. 1st presb. chh.	
mon. con.	20 00
Otisco, Mon. con. 16.84; Mrs. M. 3;	19 84
Salina, Mon. con.	1 06
Scipio, 2d presb. chh.	8 00
Skaneateles,	69 80
Springport, Mon. con.	3 00
Weedsport, Presb. chh. mon. con.	14 75—402 17
<i>Brookfield Assn. Ms. A. Newell, Tr.</i>	
Barre, Mon. con. 46.50; gent. and	
la. 19.02;	65 52
Brimfield, Gent. 74.75; la. 78.86;	
mon. con. 36.50;	190 11
Charlton, Gent. and la. and mon.	
con.	50 00
East Ware, Do.	371 08
Hardwick, Do.	116 50
New Braintree, Gent. 78.50; la.	
to constitute Rev. JOHN FISK	
an Hon. Mem. 66.48; mon. con.	
24.30;	169 98
North Brookfield, Gent. 229.06;	
la. 169.95; mon. con. 210;	609 01
Oakham, Gent. 43.75; la. 38.45;	
mon. con. 23; fem. juv. so. 10;	115 20
Southbridge, Gent. 23.25; la.	
18.25; mon. con. 47.52; fem.	
juv. so. 12; juv. benef. so. 10;	
to constitute Mrs. NARCISSE L.	
CARPENTER an Hon. Mem.	111 02
South Brookfield, Gent. 29; la. 23;	
mon. con. 25.50;	77 80

Spencer, Gent. 39.33; la. 76.28;	
mon. con. 7.50;	123 11
Sturbridge, Gent. 140.12; la.	
75.25; mon. con. 43.20;	258 57
Warren, Gent. 107.75; la. 50;	
mon. con. 29.60;	193 35
West Brookfield, Gent. 79.87; la.	
82.17; mon. con. 24.74; fem.	
juv. so. 2.47;	189 25
West Ware, Gent. 35.28; la.	
31.95; mon. con. 8.33;	75 56

2,715 36

Ded. am't prev. ackn. 1,913.35;
paid by aux. so. for printing,
etc. 30.50; loss on uncur. notes,
3.35; 1,947 20—768 16

Buffalo and vic. N. Y. By H. Pratt, Agent,

Buffalo, 1st presb. chh. mon. con.	
224.48; coll. 37.52; HIRAM	
PRATT which constitutes him	
an Hon. Mem. 100; H. R. SEV-	
MOUR, (which and prev. dona.	
constitute him an Hon. Mem.	
50; J. Goodell, 50; chil. of sub.	
sch. for <i>Almer Bryant</i> , Ceylon,	
50; Miss M. Cotton, 20; E.	
Brown, 11.06; N. H. Gardner,	
10; Miss C. Wadsworth, 10; S.	
F. Pratt, 10; G. C. Coit, 10; E.	
Burchard, 10; M. H. Birge, 10;	
S. Shepard, 10; five indiv. 10;	
S. K. 5; E. A. O. 5; W. M. 5;	
A. R. 5; M. B. 5; E. F. S. 5;	
four chil. of H. R. S. 5; D. B.	
3; O. A. 3; S. and H. 3.50;	
eight indiv. 8; S. A. B. 50c.	
Evans, Chh. 5.84; Farmington,	
O. Chh. 3; Niagara Falls, 24;	708 90
Ded. loss on unc. notes,	18 65—690 25

Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.

Burlington, Mon. con.	43 50
Charlotte, Young la. fem. sem.	
for Ceylon miss.	8 00
Jericho, 1st chh. la. cent. so.	
2.50; 2d do. la. asso. 6;	8 50—60 00
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Buxton, A. Brown, to re-estab-	
lish a sch. in Ceylon,	25 00
Cumberland, Mon. con.	14 36
Falmouth, 1st par. mon. con.	10 00
New Gloucester, La. chris.	
benef. so.	18 00
North Yarmouth, 1st par. mon. con.	50 00
Portland, 2d par. coll. (of which	
to constitute Rev. CVRUS HAM-	
LIN, of Constantinople, an Hon.	
Mem. 50;) 340.15; sub. sch. for	
Armenian schs. in Constantino-	
ple, 50; a sea captain, 40; Miss	
A. C. 50c. G. S. 50c.	431 15—548 51

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.

Byfield, Mon. con. in Mr. Du-	
rant's so.	15 00
Newburyport, 2d presb. chh.	
mon. con. 76.02; united mon.	
con. 44.53;	120 55
Salisbury, Mon. con. in Mr. Saw-	
yer's so.	9 22
West Amesbury, Mon. con. in Mr.	
Clark's so.	18 00
West Bradford, Mr. Munro's so.	
gent. 50; mon. con. 30; fem.	
benef. so. 12;	92 00
West Newbury, 1st par. la.	3 25—258 02
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Danville, Presb. chh. coll. 33.50;	
fem. for miss. so. 25.50;	59 00
Lyons, Presb. chh. coll. 39.50;	
mon. con. 37;	76 50
Ovid, Presb. chh. coll. 101.69;	
Miss Anna Denton, dec'd, 25;	126 69
Phelps, Presb. chh. mon. con.	11 00
Pittsburgh, Presb. chh. coll.	
99.96; mon. con. 34.04; E. and	
B. Bridges, 50; Albion Wal-	
do, 10; juv. so. 6;	200 00
Rushville, Presb. chh. coll. 105;	
mon. con. 31.50;	126 30

sch. mon. contrib. 2,98; N. H. 2; L. D. 1; W. vil. contrib. 41; mon. con. 23,07; SAMUEL CLARK, which and prev. dona. constitute him an Hon. Mem.	332 55
Marlboro', Gent. so.	4 50
Putney, Mr. Foster's so.	9 56
Stratton, A young man,	1 25
Westminster East, Rev. S. Sage,	5 00—352 86
Windham co. South, Ct. Aux. So. Z. Stairs, Tr.	
Ashford, 1st so. Gent. and la. 47,32; mon. con. 19,68;	67 00
Windsor co. Vt. Aux. So. B. Swan, Jr. Tr.	
Barnard, Gent. and la. 28,71; a friend, 2;	30 71
Chester, Sub. and coll. 75,11; mon. con. 19,79; mater. asso. 5,10; to constitute Rev. SILAS H. HODGES an Hon. Mem.; Mrs. ANN D. WALKER, which constitutes her an Hon. Mem.	200 00
Hartford, N. so. 5; F. Leavitt, int. 34,01;	39 01
North Hartford, Aux. so.	8 00
Sharon, Mon. con.	7 33
Weathersfield, 1st cong. so. gent. and la.	37 00
Windsor, Mon. con. 20; P. Samp- son, 2;	22 00
Woodstock, Mon. con.	60 26—404 31
Worcester co. Ms. Relig. Char. So. H. Mills, Tr.	
Millbury, 2d cong. so. gent. 50,21; la. 40,22; mon. con. 64,03;	154 46
Total from the above sources,	\$11,641 21

VARIOUS COLLECTIONS AND DONATIONS.

Acron, Ms. Mr. Woodbury's so. mon. con. and coll. 26,63; av. of ring, 67c.	27 30
Albany, N. Y. 2d presb. chh. (of which fr. a friend, for a child in Ceylon, 20;)	593 55
Alus, Ms. Mon. con. 8,75; la. miss. so. 12,25;	21 00
Anherst, Ms. Mon. con. in college,	11 00
Andover, Ms. A friend, 16; do. 10; do. 5;	31 00
Augusta, Me. Dr. Tappan's so. coll. 105; mon. con. 60; la. asso. 65; young la. sew. cir. to constitute Rev. BENJAMIN TAPPAN, Jr. of Hampden, an Hon. Mem. 50;	280 00
Baltimore, Md. Mr. Hamner's chh. mon. con. 20; fem. mite so. for Susan Savage, Cey- lon, 20;	40 00
Bangor, Me. Sab. sch. in 1st par. for Loomis Pembry and Daniel Pike, Ceylon,	50 00
Bath, Me. W. Richardson, for Eunice Rich- ardson, Dorcas Leland, and Harriet L. Richardson, Ceylon,	60 00
Bedford, Ms. Mon. con. 38,63; fem. char. so. 14,46;	53 09
Belchertown, Ms. 1st cong. chh. and so. 151; Mrs. Sarah Luther, dec'd, by Gideon Ames, Ex'r, 31,88; a fem. friend, 20; J. Walker, 10; fem. benev. so. of Brainerd chh. to constitute Rev. GEORGE A. OVIATT an Hon. Mem. 50;	262 88
Berlin, Ms. Evan. so. to constitute Rev. Robert Currier an Hon. Mem.	50 00
Binghamton, N. Y. Cong. chh. mon. con. 5,85; la. benev. so. 10;	15 85
Boston, Ms. Avails of the fancy sale, for schools in Ceylon,	800 00
Byron, N. Y. Mon. con.	47 00
Castile, N. Y. Presb. chh.	22 58
Castleton, Vt. Juv. asso. in Mr. Steele's so. for a sch. in Ceylon, 25; E. Merrill, 2d, 2; Champlain, N. Y. Mrs. R. M. Hubbell and two sons, 3d pay, for Silas Hubbell, Cey- lon, 20; S. Hubbell, 8;	28 00
Catham Vill., N. J. Presb. chh. 23,50; a friend, for a sch. in Ceylon, 25;	48 50
Chicago, Ill. Presb. chh. 125; less dis. 2,50;	122 50
Concord, Ms. Juv. miss. so. for Mary Wilder, Ceylon,	20 00
Connecticut, A friend,	1,000 00
Cuteogue, N. Y. Presb. chh.	5 00
Danby, N. Y. Fem. cent so.	15 50

Dudley, Ms. Gent. asso. 16,58; mon. con. 9,42;	26 00
East Hampton, Ms. SAMUEL WILLISTON, which constitutes him an Hon. Mem.	292 30
East Hampton, N. Y. Coll. (which and prev. dona. constitute Rev. SAMUEL R. ELY an Hon. Mem.	35 00
Elgin, Ill. Cong. chh.	20 00
Elizabethtown, N. J. 2d presb. chh. to con- stitute RICHARD TOWNLEY and ELIHU PRICE Hon. Mem. 235,50; E. Sander- son, 10;	245 50
Fishkill, N. Y. La. of 1st presb. chh.	9 00
Frederick City, Md. Mrs. Balch, for Ceylon miss.	5 00
Fresh Pond, N. Y. Presb. chh. mon. con.	10 00
Georgetown, D. C. Bridge-st. chh. to consti- tute Rev. WILLIAM HAMILTON an Hon. Mem.	50 00
Goshen, N. H. Miss. so. 24; Rev. A. Man- ning, 50;	74 00
Grafton, Vt. Indiv. 40; mon. con. 21; J. Bar- rett, 10;	71 00
Greenfield, Ms. Ladies of 2d cong. so. for Hannah Washburn, Sandw. Is.	20 06
Greensport, N. Y. Presb. chh.	16 00
Hadley, Ms. Gen. benev. so. 325; W. Por- tor, 50;	375 00
Halifax, Vt. Mon. con.	9 00
Hanover, N. J. Presb. chh. 45; less dis. 2;	43 00
Hartford, Ct. A mem. of Mr. Daggett's cong. \$1,000; ackn. in Jan. as fr. "a reader of Harris's Mammon."	
Hartland, Vt. Cong. chh. and so.	38 00
Henniker, N. H. HORACE CHILDS, which constitutes him an Hon. Mem.	100 00
Hopkinton, Ms. A friend,	3 00
Hubbardston, Ms. Fem. work. so. for Mr. Powers, Broosa,	15 00
Hudson, N. Y. La. for miss. asso. of 1st presb. chh.	75 00
Jefferson, N. Y. Presb. chh.	19 00
Jewett City, Ct. Mon. con. by Rev. G. P.	10 00
Kennebunk, Me. Fem. aux. so. of 2d par.	15 00
Kingsboro', N. Y. Mr. Yale's cong. ten indiv.	60 00
Le Roy, N. Y. Presb. chh.	72 42
Little Falls, N. Y. THOMAS BUNCH, which constitutes him an Hon. Mem. 100; A. Smith, 10;	110 00
Lyme, Ct. N. Matson,	10 00
Machias, Me. Mon. con.	50 00
Malden, Ms. Do.	43 15
Marblehead, Ms. La. asso. (of which to con- stitute CALVIN BRIGGS an Hon. Mem. 100; 228,55; mon. con. 20; sab. sch. class, 2,06; a friend, 2;	252 61
Matteawan, N. Y. Presb. sab. sch. for Charles Bartlett and Harriet Winslow, Ceylon,	40 00
Millbury, Ms. West chh. contrib.	22 00
Muller's Place, N. Y. Fem. cent so.	10 00
Moffitt's Store, N. Y., P. Roberts,	5 00
Montreal, L. C. Amer. presb. chh. mon. con. 132,80; a friend, to constitute Rev. CALK STRONG an Hon. Mem. 50;	189 80
Nashua, N. H. Gent. benev. asso. 34; la. asso. 60,14; mon. con. 55,86; (of which to constitute JAMES PATTERSON an Hon. Mem. 100;)	150 00
Newark, N. J. WILLIAM RANKIN, which constitutes him an Hon. Mem. 150; 3d chh. Rev. S. B. Treat, 50;	200 00
New Bedford, Ms. Rev. S. Holmes's sab. sch. class, to constitute Rev. DANIEL C. BUNT an Hon. Mem.	50 00
New Boston, N. H., R. Wason,	3 00
Newburgh, N. Y. Three friends, for Helen M. White, Cape Palmas,	15 00
New Castle, Del. Aux. miss. so. 50,10; Miss McCullough's s. class, 1,25;	51 35
New Glasgow, L. C. Mrs. I. Lloyd, for Cey- lon sch.	6 00
Newport, R. I. Fem. miss. so. of Spring-st. chh.	13 00
Newton, Ms. E. par. mon. con.	27 52
Newton, N. J., L. A. Bushnell,	2 00
New York, Maj. Loomis, 5; a friend, 2;	7 00
Northampton, Ms. 1st par. sab. sch. for miss. sch. Ceylon, 50; young la. benev. so. for miss. to China, 38; J. F. Williston, 50;	138 00

<i>Northboro',</i> Ms. Evan. so. mon. con.	9 00	<i>Washington City,</i> D. C. Coll. in Mr. McLain's	
<i>North Brookfield,</i> Ms. A little boy,	42	chh. 190; do. in Mr. Noble's chh. 165; do. in	
<i>North Chelmsford,</i> Ms. H. E. Bosworth,	10 00	Mr. Fowler's, 850;	363 50
<i>North Reading,</i> Ms. Mon. con.	4 57	<i>Waverly,</i> Ill. Presb. chh. 27,87; less dis. 57c.	27 30
<i>Northwood,</i> N. H. Mon. con.	10 43	<i>Wayland,</i> Ms. Indiv. in chh. for schs. in	
<i>Northumberland,</i> Pa. Fem. miss. so.	6 50	Ceylon,	25 00
<i>Norwich,</i> Vt. N. Boardman,	12 00	<i>Wells,</i> Me. 2d cong. chh. and so. for a sch. in	
<i>Orford,</i> N. H., W. cong. chh. mon. con.	47 45	Ceylon,	25 00
<i>Pelham,</i> N. H. Coll. by Miss J. Tenney, for		<i>West Boylston,</i> Ms. Juv. mite so. for schs.	
a sch. in Ceylon,	25 00	in Ceylon,	3 40
<i>Perryville,</i> Pa. Presb. cong. 26; mon. con. 15;	41 00	<i>West Nassau,</i> N. Y. Mon. con.	20 00
<i>Petersburg,</i> Va. Mon. con. in presb. chh.	37 10	<i>West Needham,</i> Ms. Cong. chh. and so. to	
<i>Philadelphia,</i> Pa. 1st presb. chh. fem. benev.		constitute Rev. JOSEPH W. SESSIONS an	
so. for <i>Albert Barnes</i> and <i>James P. Wilson,</i>		Hon. Mem.	50 00
Ceylon, 40; J. B. Lapsley, 50; J. M. Paul,		<i>West Prospect,</i> Me. Mon. con.	50 00
40; T. Biddle, 10; a lady, 10; I. A. Camp-		<i>Windham,</i> Vt. Gent. asso. 21,50; la. asso.	
bell, 5; 3d presb. chh. (of which to consti-		14,50;	36 00
tute Rev. THOMAS BRAINER an Hon.		<i>Worcester,</i> Ms. Rev. R. A. Miller, a new	
Mem. 50;) 108; Mrs. W. 3; 5th presb. chh.		year's present,	25 00
la. 12; 10th presb. chh. mon. con. 306,24;		<i>Worcester</i> co. Ms. C. F., A thank. off.	10 00
Franklin st. chh. 10; Rev. G. N. Judd, 25;		<i>Unknown,</i> A friend,	50 00
Cedar-st. chh. which and prov. dona. con-			
stitute Rev. DANIEL O. ALLEN of Bum-			\$22,858 91
bay, an Hon. Mem. 9,50; chil. for <i>Anna</i>			
<i>Maria Henry,</i> Ceylon, 20; ladies, for <i>Sarah</i>			
<i>Bayard,</i> Ceylon, 20; a friend, 10; J. W.			
<i>Tilford,</i> 5;	683 74		
<i>Pittsburgh,</i> Pa. Mater. asso. for <i>David H.</i>		<i>Spencer,</i> Ms. Mrs. Nancy Prouty, by James	
<i>Riddle,</i> Ceylon, 20; sab. sch. of 3d presb.		<i>Draper,</i> Ex't,	100 00
chh. for chil. in do. 17,50;	37 50		
<i>Plainfield,</i> Ms. Mon. con.	20 00		
<i>Portland,</i> Me. J. Stevens, 50; C. C., E. E.			
and L. C. Tolman, for a sch. in Ceylon, 12;	62 00		
<i>Portsmouth,</i> N. H. La. miss. asso.	39 37		
<i>Pottsville,</i> Pa. Presb. cong. to constitute Rev.			
I. McCool an Hon. Mem.	50 00		
<i>Providence,</i> R. I. Richmond st. chh. 38; fem.			
asso. of benef. cong. chh. 53,68; J. Chapin,	241 68		
(of which for schs. in India, 50;) 150;	4 00		
<i>Rockford,</i> Ill. Presb. chh.			
<i>Roxbury,</i> Ms. Eliot chh. and cong. mon. con.	30 92		
23,92; a thank. off. 5; a friend, 2;			
<i>Royalton,</i> Vt. Gent. asso. 38; la. asso. 30; J.	148 00		
<i>Francis,</i> 50; mon. con. 30;	6 00		
<i>Saugus,</i> Ms. Orthodox cong. chh.			
<i>Savannah,</i> Ga. Male and fem. miss. so. in			
Indep. presb. chh. (of which fr. JOHN			
STODDARD of Daufuskee Isl., S. C., to			
constitute him and Mrs. MARY I. STOD-			
DARD Hon. Mem. 300; to constitute Rev.			
WILLARD PRESTON an Hon. Mem. 50; fr.			
ROBERT HUTCHISON, which constitutes			
him an Hon. Mem. 100; fr. a lady in			
Georgia, for <i>Anna Stiles,</i> Cape Palmas, 15;			
fr. Mrs. M. Cleland, for <i>Martha Cleland,</i>			
do. 15; fem. pray. meet. for <i>Jane Bayard,</i>			
do. 15;)	901 27		
<i>Sharon,</i> Ms. Cong. chh. and so. coll.	42 42		
<i>Shepherdstown,</i> Va. (of which fr. a child, 46c.)	15 00		
<i>South Africa,</i> Rev. G. Champion,	504 00		
<i>South Boston,</i> Mr. Juv. hea. friend so. for			
<i>Joy H. Fairchild,</i> Ceylon,	20 00		
<i>South Reading,</i> Ms. Mon. con. 16,42; B.			
<i>Yale,</i> 20;	36 42		
<i>Southwick,</i> Pa. 1st presb. chh.	13 00		
<i>St. Andrews,</i> L. C., A gent. for Ceylon miss.	9 70		
<i>St. Johnsbury,</i> Vt. ERASTUS FAIRBANKS,			
THADDEUS FAIRBANKS and JOSEPH P.			
FAIRBANKS, which constitutes them Hon.			
Mem. 300; 3d cong. chh. and so. 45,85;	345 85		
<i>Stillwater,</i> N. Y., C. Seymour,	1 50		
<i>Stonington,</i> Ct. B. Pomeroy,	10 00		
<i>Synod of Geneva,</i> N. Y. Bal. coll. by Rev.			
S. Parker, 79,43; Arkport, Mrs. Hurlbut, 3;			
a friend, 95c. a child, 4c. Southport,			
A friend, 10;	93 42		
<i>Syracuse,</i> N. Y. HENRY DAVIS, Jr. which			
constitutes him an Hon. Mem.	100 00		
<i>Teskebury,</i> Ms. Mon. con.	6 72		
<i>The Narrows,</i> N. Y., A friend,	1 00		
<i>Thornton,</i> N. H. Rev. J. Thompson,	5 00		
<i>Troy,</i> N. Y. Bethel Free chh. G. Grant, to			
constitute Rev. FAYETTE SHIPHEAD an			
Hon. Mem. 100; Mrs. M. C. Edwards and			
Miss A. J. Champion, for <i>George Cham-</i>			
<i>pion,</i> Ceylon, 20;	120 00		
<i>Wading River,</i> N. Y. Presb. chh. mon. con.	1 00		
<i>Waltham,</i> Ms. Trin. so. mon. con.	52 12		

LEGACIES.

Spencer, Ms. Mrs. Nancy Prouty, by James Draper, Ex't, 100 00

Amount of donations and legacies acknowledged in the preceding lists, \$22,958 91. Total from August 1st, to January 31st, \$137,038 44.

DONATIONS IN CLOTHING, &c.

<i>Amherst, Hadley and Hatfield,</i> Ms. A box, fr. la. (inc. a bedquilt, fr. juv. sew. cir. N. par. Amherst, 5;) for Mr. and Mrs. Perkins, Ooroomiah,	28 00
<i>Beverly,</i> Ms. A box and csak, fr. indiv. for Mrs. Barnes, Choc. na.	
<i>Charlemont,</i> Ms. A box, fr. juv. so. for Mr. Eells, Oregon miss.	
<i>Chester,</i> Vt. A box, fr. la.	42 20
<i>Clinton,</i> N. Y., A box, fr. indiv. for Dr. Bradley, Bankok.	
<i>Colchester,</i> Ct. A box, fr. la. for Mr. Champion, S. Africa.	30 00
<i>Harvard,</i> Ms. A box, fr. la. char. sew. cir. for Dwight.	24 00
<i>Hawley,</i> Ms. A box, for Pawnee miss.	38 13
<i>Homer,</i> N. Y. Medical services, by Dr. Bradford,	4 00
<i>Henniker,</i> N. H., M. Herald, nine vols. fr. A. Conoor.	
<i>Hudson,</i> O. Clothing, fr. A. A. Brewster,	14 00
<i>Lempster,</i> N. H., A box, fr. la. benev. so. of 2d chh.	8 67
<i>Lowell,</i> Ms. Bedquilts, fr. juv. sew. so. of 3d cong. chh. for Dwight.	
<i>Mont Vernon,</i> N. H., A box, fr. la. sew. so. for Mr. Clark, Sandw. Isl.	11 13
<i>New York City,</i> Map of Jerusalem, 400 copies, fr. F. Catherwood, for miss. to Syria.	
<i>Sheldon,</i> N. Y., A box, fr. fem. benev. so. for Seneca miss.	
<i>Ware,</i> Ms. A barrel of shoes and boots, fr. Mr. Gould.	
<i>Worcester,</i> Ms. A watch, fr. a friend.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.